



We Live With Dhamma Knowledge

Institute of Dhamma Education
Dhamma-Sahāya Sāsano Centre
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Myanmar

An Analysis Of Feeling (Vedanā)

Venerable Sayādaw Dr Nandamālābhivamsa
Aggamahāganthavācakapaṇḍita
Aggamahāpaṇḍita

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Venerable Sayādaw Dr Nādamālābhivamsa
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In this book, different and various information related to feeling like the meaning of feeling, the cause of it, types of feeling and seven questions on feelings are explained in detail. When feeling arises it is always accompanied by anusaya or latent defilement. The different types of anusaya and the ways to abandon them are also clearly explained.

Different types of samādhi, Samatha Yānika and Vipassanā Yānika, rūpa-kammaṭṭhāna, arūpakammaṭṭhāna and seven purifications are also mentioned in this book. Sayādaw Dr Nādamālābhivamsa also explained how to realise the truth by seeing the real nature of feeling and how to attain Nibbāna.

Though there is no feeling in Nibbāna, yet Nibbāna is proclaimed as the supreme happiness. This point is also clarified in this book.

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Sabbadānaṃ dhammadānaṃ jināti
The Gift of Dhamma excels all gifts

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**Namo Tassa Bhagavato Arahato
Sammāsambuddhassa**

**Veneration to the Exalted One, the
Homage-Worthy, the Perfectly Self-
Enlightened.**

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through the realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, Issariya (supremacy), Dhamma (knowledge of the path to Nibbāna), Yasa (fame and following), Siri (noble appearance), Kāma (power of accomplishment) and Payatta (diligent mindfulness).

Introduction

This gift of *Dhamma (Dhammadāna)* is the translation of five Burmese (Myanmar) *Dhamma* talks given by Dr. Nandamālābhivamsa, Rector of the International Theravāda Buddhist Missionary University, Yangon, Myanmar on 7 to 11 January 2011.

In this book, different and various information related to feeling like the meaning of feeling, the cause of it, types of feeling such as 3, 5, 6, 18, 36 or 108 are explained in detail. The seven questions on feelings which were preached by the Buddha are also presented in this book. They are the cause of feeling, the cessation of feeling, the path leading to the cessation of feeling, the satisfaction and dissatisfaction aspect of feeling and escape from it.

When feeling arises it is always accompanied by *anusaya* or latent defilement. The different types of *anusaya* are also explained and the ways to abandon them are also clearly explained. Different types of *samādhi*, *Samatha Yānika* and *Vipassanā Yānika*, and also *rūpa-kammaṭṭhāna* and *arūpa-kammaṭṭhāna* are also mentioned. He also explained how to realise the truth by seeing the real nature of feeling and how to realise Nibbāna.

We are very grateful to Sayadaw Dr. Nandamālā for sharing his knowledge in Tipiṭaka with us. For example, there are many flowers which have various colours and shapes. Yet,

the garland maker gathers them, then neatly sorts and arranges them according to their colours and sizes. Thus, the garland looks beautiful, attractive and fragrant. So also, Sayadaw has made a research on feeling, by gathering various facts on feelings from various discourses and arranged them in a carefully structured and coherent way. His *Dhamma* talk is full of facts, comprehensive and attractive to the *Dhamma* listeners. We are sure this book will be useful to those who want to know how to practise the contemplation of feeling.

This book is a group project undertaken by Aggācāra *Dhamma* Distribution group. We like to thank those involved in the translating and editing of this work: Sayalay Virañāṇī, Dr Hla Myint (Professor, Faculty of Paṭipatti, ITBMU), U Myint Htay (Lecturer of English Department, ITBMU), Aruṇā and others. We also like to thank the devotees who make generous donations to the printing of this book.

May all rejoice in this *Dhammadāna*!

Sādhu! Sādhu! Sādhu!

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with agreement from Sayadaw Dr. Nandamālābhivaṃsa

22nd February 2014

A Brief Biography of Dr. Nandamālābhivaṃsa

Ashin Nandamāla was born on 22nd March 1940 at the village of Nyaung-bin in Sint-ku, Mandalay, the Union of Myanmar. His parents were U San Hla and Daw Khin, who were pious Buddhists.

At the age of six, he was sent to the monastic school to learn the three R's (Elementary reading, writing and arithmetic) in the Myanmar language.

He was ordained a novice at the Sagaing Hills when he was ten years old. His preceptor was Sayādaw U Canda, wellknown as the "Sankin Sayādaw", the presiding monk of the prestigious "Vipassanā" monastery. He was given the ecclesiastical name of "Nandamāla".

Ashin Nandamāla started to learn the Pāli language and the basic Buddhist scriptures under the tutelage of his own elder brother, Sayādaw U Nārada.

Ashin Nandamāla is one of the founders of the Buddhist Teaching Centre, Mahā Subodhayon, in Sagaing, where about two hundred monks receive education in Buddhist philosophy and Buddhist literature. Ashin Nandamāla serves as a religious

Biography ii

worker to promote and propagate the Buddha's teaching, both in Myanmar and abroad. Since 2003 he has given Abhidhamma courses in Europe, and 2005 Abhidhamma courses to Malaysia and Singapore.

In 1995, Ashin Nandamāla was conferred the title of the Senior Lecturer, "Aggamahā gantha vācaka paṇḍita" by the Government of Myanmar and in 2000 the title "Aggamahā paṇḍita". He wrote his ph.D. - thesis about Jainism in Buddhist literature.

He is Rector of the Sītagū International Buddhist Academy (SIBA) in Sagaing and, after being a Visiting Professor at the International Theravāda Buddhist Missionary University (ITBMU) in Yangon since its opening in 1998, in 2005 he was appointed the Rector also of this University. In 2003 he founded "Dhammavijjālaya - Centre for Buddhist Studies (CBS)" in Sagaing, connected to Mahāsubodhayon monastery.

He established IDE, Institute of Dhamma Education, in Pyin Oo Lwin in 2013 and since then he has been holding courses for both local and overseas students and the response for his lectures in IDE has been overwhelming and many students have to be turned away.

Ashin Nandamāla is the author of the following books written in Myanmar, Pāli and English languages:

1. The Biography of the Master (1970)
2. The Life and Literature of Shwehintha Sayādaw (1979)
3. The 90 Years of Life of Daw Malayee (1975)
4. The Hundred Verses on the Life of the Master (1970)
5. The Hundred Verses on the Life of the Thera (1985)
6. The Exposition of True Meaning (Paramattha dīpanī) with Critical Introduction to the Text (Thesis for the degree of Master of Philosophy)
7. Buddhism and Vegetarianism (1990)
8. The Three Meritorious Actions in Buddhism (1992)
9. Mettā (1994)
10. The Fundamental Abhidhamma (including a chapter on the History of Abhidhamma) (1997)
11. A Study of Jainism according to Buddhist Literature (Thesis for the degree of Ph.D., 2001)
12. Patthann Myat Desana (Discourse on Paṭṭhāna, 2004)
13. The Dhamma mirror (2004)

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Chapter One

Today's talk is the first part in a series of *Dhamma* talks on the analysis of *vedanā*. Here, *vedanā* can be translated as feeling in English. There are many discourses (*sutta*) on feeling, such as the discourses in the Connected Discourses on Feeling (*Vedanā-saṃyutta*). There is also a chapter about feeling in the Greater Discourse on the Foundation of Mindfulness (*Mahāsatipaṭṭhāna-sutta*). I will extract the essence from these and other discourses.

Every day, we encounter pleasant or unpleasant feeling in our mind stream. We all in the world usually follow these feelings, and carry out good or bad action. Due to those feelings, we continue to whirl in the cycle of rebirth and death (*saṃsāra*). When we accomplish good actions, we can enjoy the good results of these actions (like having a healthy body, and so on). We also feel comfortable and happy in *saṃsāra*.

Not knowing the truth about these feelings, we attach and cling to them, and so remain in *saṃsāra*. To cut off the attachment to feeling, we need to learn its real nature and study it in detail.

As you all know, there are five aggregates. They are

- 1) Aggregate of materiality (body) (*rūpakkhandha*)
- 2) Aggregate of feeling (*vedanākkhandha*)
- 3) Aggregate of perception (*saññākkhandha*)

- 4) Aggregate of mental formations (*saṅkhārakkhandha*)
- 5) Aggregate of consciousness (*viññāṇakkhandha*).

The first aggregate is material (*rūpa*), while the remaining ones are mental phenomena (*nāma*) which are divided into four distinct categories.

Feeling is a very significant phenomenon, so it must be divided and separated as a distinct category. Perception (*saññā*) is categorized in the next position because it can give support to feeling. Due to perception as the cause, feeling arises. Due to feeling as the cause, the mind recognizes and perceives. Due to that perception as the cause, one does good and bad actions; and they are mental formations (*saṅkhārakkhandha*). All these feelings, perception and mental formations depend on consciousness (*viññāṇakkhandha*).

So the Buddha analyzed the mind (*nāma*) into these four categories, with material (*rūpa*) as another category. These five aggregates are classified in such way that we can know these natural truths clearly.

Now, let us consider feeling, which is called *vedanā* in *Pāḷi*. What is this thing called *vedanā*? Normally, Myanmar people link *vedanā* only with disease or unpleasant sensation. When they have an uncomfortable physical feeling, they say “*Vedanā* has arisen”. This is not correct. In fact, there are three types of feelings: pleasant feeling (*sukha vedanā*),

unpleasant feeling (*dukkha vedanā*), and neither pleasant nor unpleasant feeling (*adukkhamasukha vedanā*).

The Buddha delivered many discourses on feeling such as those in the *vedanā-saṃyutta* in the Book of Connected Discourses (*Saṃyutta Nikāya*). The word *saṃyutta* means ‘connected’. In this book, the discourses with the similar subject are grouped together. The discourses about feeling (*vedanā*) are grouped together and called the *Vedanā-saṃyutta*. Of course, in addition to *vedanā*, the Buddha points out other *dhammas* as well.

We have to clearly understand, study, and comprehend feeling. Only then can we contemplate it in the correct way. Feeling is distinctly categorized as one of the five aggregates. But there is no such special classification for the 12 sense bases (*āyatana*) and 18 elements (*dhātu*). In the key doctrine of Dependent Origination (*Paṭiccasamuppāda*), there is the following sentence: “*Vedanāpaccayā taṇhā*” (Due to feeling, craving arises). Because of this fact, feeling should be comprehended thoroughly and understood completely (*pariññā*).

In fact, feelings are to be known, but not to be abandoned. The reason for this is that feeling is present in all kinds of consciousness (*citta*).

Feeling and its Associated Mental Phenomena

Feeling can be associated with unwholesome consciousness (*akusala citta*) and mixed with unwholesome nature. It may also be associated and connected with wholesome consciousness (*kusala citta*) and mixed with wholesome nature. It is also present in resultant consciousness (*vipāka citta*) and functional consciousness (*kriya citta*) and imbued with their nature.

Where can we find the feeling (*vedanā*)? *Vedanā* is a mental concomitant, or mental factor (*cetasika*). It arises dependent on mind (*citta*). Whenever consciousness (*citta*) arises, feeling also occurs. How does it arise?

There are four ways:

- i. It arises together with consciousness.
- ii. It ceases together with consciousness.
- iii. It takes the same object as consciousness.
- iv. It is dependent on the same base as consciousness.

Feeling cannot be separated or divided from consciousness as it is one of the mental concomitants (*cetasika*) that arise together with consciousness (*citta*). Not all *cetasikas* arise with all kinds of *citta*; some do not arise with a *citta*. However by nature, feeling (*vedanā*) occurs with all *cittas*.

To summarize for easier understanding: when there is consciousness (*citta*), there is feeling; when feeling (*vedanā*) exists, consciousness also exists. In other words, as long as consciousness exists, feeling also exists. Feeling arises dependent on the nature of consciousness.

According to the *Abhidhamma*, we can analyze consciousness (*citta*) into 89 or 121 types. There are also 89 types of feelings, as one consciousness has one feeling. If there are 121 consciousnesses, there are also 121 feelings. Feeling arises based on consciousness. As feeling associates with consciousness, we cannot separate or extract it from consciousness.

For instance, the water of the big rivers in Myanmar like Irrawaddy, Zawgyi, Dutthawaddy and so on will flow into the sea. Once the rivers reach the sea and mix with its water, it will be impossible to differentiate the water from each river. We cannot say which water is from which river, whether from Irrawaddy or Zawgyi and so on. They have already mixed up thoroughly. In the same way, even though we can say “This is consciousness” or “That is feeling,” in actual fact we cannot separate them from each other.

At one time Venerable Sāriputta and Venerable Mahākoṭṭhika were having a discussion on feeling¹. “Are feeling (*vedanā*), perception (*saññā*) and consciousness (*viññāna*) unconnected or independently existing? Or do they

associate with one another and mix together?” Venerable Sāriputta answered that they associate and link together.

The next question was “Can feeling, perception, and consciousness be separated from each other?” It is not possible to separate them from each other.

If they could be divided, then at that moment, there would not be mind anymore. Here, I’ll illustrate the mind by way of an example of water molecule. Scientists have determined that water (H₂O) is made up of three parts; 2 atoms of hydrogen and one atom of oxygen. So we need the combination of these three atoms to form a molecule of water. If they could be divided and removed from each other, it would not be H₂O anymore; its quality would not exist anymore. Similarly, if we could separate perception, feeling, and consciousness from each other, then the mind (*nāma*) would not be there anymore; it would cease to exist.

In worldly usage, it is possible to note or label ‘this is perception’ or ‘this is feeling’ or ‘that is consciousness,’ but in actual fact it is impossible to divide, break up, and isolate them from each other.

Although it is impossible to divide the mind, these mental phenomena do have different and distinct functions and characteristics. Those who have learned and studied *Abhidhamma* before know there are the minimum eight types of mental phenomena that arise together. They are one

consciousness (*viññāṇa*) that simply accomplishes the bare knowing of the object and seven mental factors (*cetasika*) that associate and arise with this consciousness:

1. Contact (*phassa*) – it connects the mind with the object.
2. Feeling (*vedanā*) – it experiences the taste of the object.
3. Perception (*saññā*) – it perceives, recognizes and remembers the object.
4. Motivation (*cetanā*) – it does its work, and urges others to work.
5. One-pointedness (*ekaggatā*) – it focuses on the object.
6. Life-faculty (*jīvitindriya*) – it sustains and protects the life of mind.
7. Attention (*manasikāra*) – it turns the mind toward the object.

It is easier to see the life-faculty of matter. For example, if a flower has been cut off and just put aside, it will soon wither. But if we put the same flower into a vase that has some water in it, the flower will last for some time. So also, the life-faculty of mind protects the life of mind, and as long as it exists the mind is kept alive. When that life-faculty ceases, it will sustain the life of the next mind.

So the eight mental phenomena mentioned above (one consciousness and seven mental factors) cannot be separated

from each other. We cannot even take out one from the eight. If we could do, it would not be called 'a mind' anymore.

In today's *Dhamma* talk, we will focus on *vedanā* or feeling as distinct from the eight phenomena mentioned above. Feeling occurs when consciousness occurs. It depends on consciousness. If there is no consciousness, there can be no feeling. Hence, if the feeling arises, it has to arise together with consciousness. Feeling does not appear by itself in isolation but occurs with other mental factors like contact, perception, motivation, one-pointedness, life-faculty, and attention. These arise together but do not have the same function.

To understand the functions of these phenomena, we have to scrutinize our own body and mind. When you are reading a book, which is more prominent? The eyes are most active. When you are listening to the *Dhamma* talk, the ears take part actively. When you are eating, the tongue is more active. When you smell something, your nose is more active.

So also, the 8 phenomena occur in a single mind (*nāma*), but each plays a different role and has a different function. Feeling experiences the taste of the object. So, when we want to study feeling, first we ignore the other seven, and simply focus on the nature of feeling.

Three Types of Feeling

In the Discourse of the House (*Agāra-sutta*)², the Buddha describes feeling as a guest house. Just as there might be a guest house where various types of people from four directions can come and rest in it for a while, so also the various types of feelings can come and go in our body. They just stay and exist for a short time. The body is a guest house while the feeling is just like a guest.

In good weather or suitable conditions, we can live and stay comfortably. Pleasurable sensation will occur when the body or the mind is in good state. It is called pleasant bodily feeling (*kāyika sukha*) when arising in the body; it is called pleasant mental feeling (*cetasika sukha*) when arising in the mind.

For example, when the weather is very hot and a cool breeze touches the body, a good and pleasant feeling will occur in the body. When the weather is very cold, if we are wearing warm clothes and covering ourselves with a shawl, we feel warm and snug. Then a good, pleasant and happy feeling will arise in the body. This is called *kāyika sukha*.

On the mental side, when we have done some work successfully, or when we hear good news, or when we are living with people we love and like, then our mind will be delighted and cheerful. Pleasant and happy feeling will occur in the mind. This is called *cetasika sukha*. When *cetasika sukha* is present, other people will know it because we are

happy, smiling, and laughing. The *kāyika sukha* and *cetasika sukha* are very obvious and recognizable by oneself and others.

The next feeling is unpleasant feeling (*dukkha vedanā*). When we have toothache, headache, back-pain or stomachache, we cannot stand these unpleasant feelings.

When the weather is hot, sometimes we cannot get relief from the heat. Or in the cold weather, sometimes we cannot get warm enough. Then unpleasant feeling will arise. When it is very cold, and then the cold wind blows toward us, who likes it and tolerates it? No one likes it. When the weather is very hot and a hot wind blows towards our body, will anyone like it? We don't want it and don't like it at all. We don't like such unpleasant feelings as pains, aches, numbness, or extreme hot and cold.

Nevertheless, these unpleasant feelings will arise in the body and mind from time to time. So it is called '*dukkha vedanā*,' meaning feeling that is difficult ("du") to bear ("kha"). If we don't have enough strength of mind to tolerate it, it is really very difficult to bear.

Besides these bodily unpleasant feelings called *kāyika dukkha*, there are unpleasant feelings that arise in the mind called *cetasika dukkha*. Sometimes, our body is in comfort, but we hear some bad, sad, and unpleasant news. Or when we don't want things to happen, they come out in some way in

spite of our wishes. When we come across these things, our mind will be disturbed, unhappy and sad. Thus *kāyika dukkha* arises in the body, and *cetasika dukkha* arises in the mind.

These unpleasant feelings are the second type of feeling. People don't like them to appear. When they arise, their faces grimace and they frown. By seeing these facial expressions, other people know the unpleasant feelings arising in them. So, *dukkha vedanā* is obviously seen.

The next feeling is neutral feeling; in *Pāḷi* it is called as *adukkhamasukha vedanā*. It is in the form of double negative [not unpleasant, not pleasant]. Actually it means neither pleasant feeling nor unpleasant feeling; it is between these two states. It is not very noticeable and so difficult to know directly. Sometimes, people aren't aware that it has arisen.

We can only guess at its existence by inference (*anumāna*). For example, a man follows an animal by looking at its footprint. At some places, the footprints are not clear while at other places they are clear. When the animal crosses a big slab of stone, its footprint will not be obvious anymore. When it lands on the ground at the other side of the stone slab, the footprints will be obvious again. So, the man can infer that the animal runs to this place, crosses the big slab of stone, and then continues to run on the other side.

So, by perceiving the existence of unpleasant feeling (*dukkha vedanā*) and pleasant feeling (*sukha vedanā*), we can reason by inference that there is also neutral feeling between these two. Hence it is called *adukkhamasukha vedanā*.

The Buddha said that in the sentient beings, all three types of feelings could arise. As mentioned earlier, these feelings come and go like guests in a guesthouse.

The Meaning of Feeling and Cause of Feeling

In another discourse the ‘*Khajjanīya-sutta*’³, the Buddha explained to the monks the meaning and cause of feeling: Which *dhamma* is called feeling (or *vedanā*) and why it is called *vedanā*.

Vedanā means experiencing the taste of the object. Depending on the object, various feelings can arise. When we experience a pleasant object (such as hearing good news), *sukha vedanā* arises; then a feeling of happiness arises. When we experience an unpleasant object like an ache or pain, *dukkha vedanā* arises. It is difficult to tolerate unpleasant objects.

Thus pleasant feeling is called *sukha*; the word literally means “feeling that is good(‘*su*’) to bear(‘*kha*’)”. The word *dukkha* literally means “feeling that is difficult (‘*du*’) to bear (‘*kha*’)”.

All these various pleasant feelings, unpleasant feelings, happy feelings, unhappy feelings, and neutral feelings can arise in the mind. Since there is mind, there is feeling. In short, *vedanā* means just feeling or experiencing. What does it experience? It experiences the objects that arise in the mind.

We can study another discourse named *Cūḷavedalla-sutta*⁴ to understand better about feeling. In this discourse, when asked on three kinds of feeling, Dhammadinnā *bhikkhunī* answered as follows:

“Whatever bodily or mental feeling – happy, agreeable or easy to bear, this is called *sukha vedanā*⁵. Whatever bodily or mental feeling – painful, disagreeable or difficult to bear, this is called *dukkha vedanā*⁶. Whatever bodily or mental feeling – neither agreeable nor disagreeable, this is called *adukkhamasukha vedanā* or neutral feeling”⁷.

The characteristic (*lakkhana*) of feeling is experiencing the taste of the object (*vedayitalakkhana*)⁸. The characteristic of feeling is the same, but it can be categorised as three types depending on the different types of object. As mentioned before, they are pleasant, unpleasant, and neither pleasant nor unpleasant feelings.

Does the pleasant *sukha vedanā* last forever? Are we happy and smiling forever? Sometimes, we experience bad and sad feelings. Does the bad feeling last forever? Are we

always unhappy, sad, and depressed? When we think about happy things, the unpleasant feeling does not exist anymore.

Dhammadinnā *bhikkhūṇī* explained further about the actual nature of feeling⁹. When the pleasant feeling (*sukha vedanā*) exists, there exists happiness (“*sukhā ṭhitisukhā*”). When it changes (to another feeling), there exists suffering (“*vipariṇāmadukkhā*”). When the dukkha *vedanā* exists in this moment (“*ṭhitidukkhā*”), it is difficult to bear. When it changes (to another), it becomes happiness (“*vipariṇāmasukhā*”).

When painful feelings such as a toothache and an earache exist, we cannot tolerate them. When I was young, I always had to face such feelings, and sometimes I could not sleep well the whole night. But when this unpleasant or painful feeling disappears, does it still exist? When it is not there, what shall we call that which takes its place? We call it “*sukha*”- pleasant and happy feeling.

As for the neutral feeling, it is described as “*adukkhamasukhā vedanā ñāṇasukhā aññānadukkhā.*” When we know its existence, it is pleasant feeling; if we don’t know it, it is unpleasant feeling. People who are really aware of its existence are very rare.

Then Dhammadinnā *bhikkhūṇī* mentioned the opposites of each feeling¹⁰: *sukha vedanā* is opposite to

dukkha vedanā; *dukkha vedanā* is opposite to *sukha vedanā*; the neutral feeling is opposite to ignorance (*avijjā*).

In a nutshell, feeling arises when mind arises, and it depends on mind as its base. It experiences the object that has arisen in the mind.

Right Knowing

We must be aware of and contemplate feelings with right understanding. In The Great Discourse on Foundation of Mindfulness (*Mahāsatipaṭṭhāna-sutta*)¹¹, the Buddha said, “*vedanāsu vedanānupassī*”¹³ - one should contemplate feeling in the feelings.

Why do we need to contemplate the feelings with right understanding? Normally, people fail to see the nature of feeling. When a good or bad feeling arises, they think as ‘I am feeling happy.’, ‘I am feeling sad.’, ‘He is feeling happy.’, ‘She is feeling sad.’ They do not see the ultimate truth about the feeling but instead, they see the feeling as ‘belonging to self’, ‘belonging to sentient beings’. This is wrong view and wrong knowing. For one’s whole life, wrong view is deep-seated in the mind and one will think; ‘this is my feeling’, ‘I am the one who experiences a good or bad feeling’.

If the Buddha had not taught us the real truth of impermanence, suffering and non-self, no one would realise that they have had wrong understanding and wrong view the whole life. Only after the Buddha taught the *Dhamma* to the

world could people differentiate right from wrong, gaining right understanding and right view.

Vipassanā practice means observation, reflection and contemplation of psychophysical phenomena so as to know the absolute truth. So, the Buddha said in *Mahā-satipaṭṭhāna-sutta*, “*vedanāsu vedanānupassī;*”-‘contemplate *vedanā* as *vedanā*’, but not ‘I am experiencing’, or ‘the experiencer is me’.

That’s why the Buddha said: “*sukhaṃ vā vedanāṃ vedayamāno ‘sukhaṃ vedanāṃ vedayāmī’ti pajānāti.*”¹⁴” When experiencing *sukha vedanā*, one must know “*sukha vedanā* is being experienced” When experiencing *dukkha vedanā*, one must know “*dukkha vedanā* is being experienced.”¹⁵ When experiencing neutral feeling, one must know “neutral feeling is being experienced.”¹⁶

However, people always feel that “*I* am experiencing good, bad or neutral feeling.” Even the people nearby acknowledge “he is happy” or “he is wearing a sad face”. But no one knows that only the **feeling**, not a sentient being, is experiencing good or bad objects. It is because people always have the wrong view, believing it is a sentient being or self that is experiencing the good or bad objects.

So the Buddha advises us to contemplate feeling with the aim of seeing its true nature. The commentator to this

Mahāsatipaṭṭhāna-sutta also said we must be careful of definition of knowing¹⁷.

Mahasi Sayadaw also points out an example of these different types of knowing in the commentary. When an infant experiences a pleasurable sensation like the pleasant feeling at the time of drinking milk, or listening to the mother singing lullabies, he or she also knows that these are pleasant feelings. When encountering unpleasant feelings such as the feelings of an empty stomach, he or she also knows them as unpleasant feelings. But the infant's experience of feeling or *vedanā* is not true knowing. The understanding of this young child is not right knowing.

The knowing indicated in the citation above, “*sukhaṃ vā vedanāṃ vedayamāno 'sukhaṃ vedanāṃ vedayāmī'ti pajānāti.*” is a high-level knowing, not an ordinary knowing. Only with this high-level knowing, can we eradicate the misperception as being (*sattūpaladdhi*) and be liberated from the perception of self (*attasaññī*).

In actual fact, there is no “I”, man or woman, being, soul, or self that is experiencing a good or bad sensation. The experiencer is the *vedanā*. If we can know this truth, then we have the right view and the concept of self or being can be eradicated.

For this reason while training ourselves in *Vipassanā* we must contemplate feeling as feeling rather than linking it

to “I” or a “self”. We should not have the wrong view that ‘I am experiencing a pleasant feeling’ or ‘I am having an unpleasant feeling.’

When we contemplate in this way, then “*attasaññaṃ ugghāṭeti*”- we will abandon the view of concept of *atta* or being that has been embedded in the mental stream for so long. Only with the abandoning of this wrong view, will the mental development of the foundations of mindfulness (*satipaṭṭhāna*) become possible. But if one tenaciously clings to the view and concept of self, *atta* or being, then the meditation on the foundations of mindfulness will not be successful.

So it is of utmost importance that we should contemplate feeling correctly and also with the intention of seeing the absolute truth.

We move on to a few questions that are posed in the commentary to the *Mahāsatipaṭṭhāna-sutta*: 1) Who is experiencing? 2) Whose feeling is it? 3) What is the cause of experiencing? (*Ko vedayati, kassa vedanā, kiṃ kāraṇā vedanā*”*ti*)¹⁸

As far as the first question is concerned, the answer is that the pleasant feeling (*sukha vedanā*) or unpleasant feeling (*dukkha vedanā*) or neutral feeling (*adukkhamasukha vedanā*) is experiencing the object. We say ‘a person experiences’ in a worldly or conventional usage. But in the ultimate sense, there is no person, a being, or a self that experiences the object.

As to the second question, the answer is that feeling is a natural phenomenon, or it is part of the mental phenomena. And the answer to the third question is that a feeling arises due to an object that has arisen in the mind as its condition.

For instance, when the weather is very hot, a cool breeze comes and touches our body. Then, because of the existence of this pleasant tangible object (*phoṭṭhabbārammaṇa*), a pleasant feeling will arise. When the weather is very cold and we wear warm clothes, the pleasant and warm touch of the clothes will cause a pleasant feeling to arise in the body. So the object is a cause, and the feeling arises later as its result.

Let's us consider this. When the foot accidentally is pricked by a thorn or something, then sharp, painful feeling will arise. This happens because of thorn which is an unpleasant tangible object (*phoṭṭhabbārammaṇa*). When the tangible object and body sensitivity (*kāya pasāda*) come into contact, they act as a cause. As the result of that contact, a feeling will arise.

When hearing bad news such as news of people passing away, or unfortunate events happened to our dear ones, then we have an unpleasant or sad feeling. This feeling arises based on the object of an unpleasant sound (*saddārammaṇa*).

In Dependent Origination (*paṭiccasamuppāda*), when contact (*phassa*) happens, feeling happens. (“*phassapaccayā vedanā, vedanāpaccayā taṇhā*”).

This contact (*phassa*) connects the mind with the object. If the object is good, then a good feeling arises. If the object is unpleasant, an unpleasant feeling will arise. In short, when *phassa* exists, then feeling also exists. When *phassa* arises, then feeling also arises. When the object is neutral, then the feeling is neutral. To understand better the nature of feeling, we need to scrutinize our own mind stream.

Two Types of Contemplation:

Rūpa-kammaṭṭhāna and Arūpa-kammaṭṭhāna

When contemplating feeling, do not recite “*anicca, anicca*” (“impermanence, impermanence”). You need to contemplate the feeling as it really is, with the aim of seeing its natural truth. In *Pāḷi*, this contemplation of feeling is called *vedanānupassanā*.

How does one contemplate or meditate feeling? There are various meditation methods. However, the Buddha gives two types. They are not categorised as *Samatha* and *Vipassanā*, but as *rūpa-kammaṭṭhāna* and *arūpa-kammaṭṭhāna*.

Rūpa-kammaṭṭhāna means contemplation of *rūpa*, materiality. It is called *rūpa-pariggaha*, which means using wisdom to know *rūpa* thoroughly and clearly. *Arūpa-*

kammaṭṭhāna means meditation on mental phenomena (*nāma*).

Sometimes, one might start with contemplation of *rūpa*, and then proceed with *nāma*. Or sometimes one can contemplate *nāma* first, then *rūpa*. It does not matter which of these one starts with. It simply depends on a meditator's personal inclination and habit; meditators with a born inclination are called *yānika*- 'one who is used to' or 'one whose habit is'.

In The Path of Purification (*Visuddhimagga*), meditators are of two types: '*Samatha Yānika*' and '*Vipassanā Yānika*.' One might start with *Samatha* as one's base in order to get some concentration, then change to *Vipassanā*. Such a person is called a *Samatha Yānika*. There is another person who directly practises *Vipassanā* without practising *Samatha* first. He or she is called a *Vipassanā Yānika*.

The meaning of *yānika* is 'one who has vehicle in meditation practice'. So, *Samatha Yānika* means one who uses *Samatha* as the vehicle to practise meditation, while *Vipassanā yānika* means one who uses *Vipassanā* as the vehicle for meditation.

When travelling in the world, we need some vehicle. Minimally, we need a pair of shoes or slippers. These are our vehicle. Also the airplane in which we fly, the car that we

drive; they can be called our vehicles. If we use *Samatha* as our vehicle, then we are called *Samatha Yānikas*. If we go by pure *Vipassanā*, then we are called *Vipassanā Yānikas*.

If we want to first use *Samatha* as a starting point and a base and practise as a *Samatha Yānika*, the Commentary to the Visuddhimagga gives us some ideas on how to do this. Concerning mental phenomena (*nāma*) and material phenomena (*rūpa*), one should begin by contemplating the *arūpa* (or *nāma*). But this does not imply that we cannot contemplate the *rūpa*; it just means that we should start by contemplating *nāma*.

On the other hand, as a *Vipassanā Yānika*, we should start with *rūpa*. But it does not mean that we cannot contemplate *nāma*. In fact, it does not matter which of them we start with; we should start with the one we like or the one that is easier for us.

For *Vipassanā* practice, the Buddha said that we can meditate the Four Great Elements as *rūpa-kammaṭṭhāna*. The Four Great Elements are very obvious. Then we should also be aware of the mind that is dependent on them.

As for *arūpa-pariggaha* or *nāma-kammaṭṭhāna*, we should contemplate *nāma* or the mental phenomena. Which of them is most prominent? When an object arises, consciousness (*viññāṇa* or *citta*) also arises. *Phassa* (contact) also arises; it is this that connects the object with both

consciousness and the feeling (*vedanā*) that experiences the taste of the object. Among these three (consciousness, contact and feeling), it is feeling that is the most obvious. So we should be aware of and contemplate feeling.

There are many people who attain enlightenment by meditating feeling. As recorded in the *Sakkapañha-sutta*¹⁹, Sakka, the King of Deva, became a *sotāpanna* (one who has attained the first stage of enlightenment) when listening to a *Dhamma* talk given by the Buddha [in which he described clever ways to contemplate feeling].

Another illustration is recorded in the *Dīghanakha-sutta*²⁰. At one time, Venerable Sāriputta was still only a stream-enterer (*sotāpanna*) after he had meditated for fifteen days. Sāriputta listened and meditated feeling while the Buddha taught his ascetic nephew named Dīghanakha. While contemplating on feeling, he became an arahant.

We can conclude from these stories that it is possible to gain enlightenment while contemplating feeling. The reason for this is that among mental phenomena, feeling is the most obvious. So in the *Mahāsatipatṭhāna-sutta* the Buddha classified feeling and mind into separate categories as *vedanānupassanā* and *cittānupassanā* respectively, as they are very prominent.

Phassa (contact) is also obvious. However, there is no distinct meditation that takes it as an object of contemplation.

The Buddha normally taught about it by being included in other mental phenomena.

When the Buddha gave details of *rūpa-kammaṭṭhāna*, he also emphasised feeling.

What does feeling depend on? It is dependent on the body. All the pleasant, unpleasant and neutral feelings have the body as their base (*vatthu*). This body base is also called *karaja-kāya*. Relying and depending on the body as base, feeling arises. We should understand feeling well and make a sufficient effort to contemplate it.

The Noble Eightfold Path

Three factors of meditation—mindfulness (*sati*), clear comprehension (*sampajañña*) and effort (*virīya*) are very important, especially the mindfulness that is aware of the object. This is mentioned in the *Mahāsatipaṭṭhāna-sutta*.

Only when there is mindfulness, wisdom and knowledge can be developed. Thus, we need to put in effort to meditate. When we strive to meditate, we need to develop concentration (*samādhi*). At the same time, we need to have right view and right thought on the object.

We do meditation work with five factors (right view, right thought, right effort, right mindfulness, right concentration) of the Noble Eightfold Path.

Before embarking on Vipassanā meditation, as an initial step, we need to establish the group of morality (*sīla*) which includes the right speech (*sammāvācā*), right action (*sammākammanta*) and right livelihood (*sammāājīva*). It is identical to cleaning the ground. Then we should develop the five factors as mentioned above.

Only One Feeling at a Time

When meditating feeling, one should only focus on the feeling that is arising at that present time. When one is happy or pleasant feeling arises, one should be aware of it. Then the knowing mind which arises at the next moment should be contemplated as well. So also, when unpleasant feeling arises, one should know of this feeling and also the next mind which is aware of it.

In actual fact, the pleasant feeling and unpleasant feeling cannot exist at the same moment. When one experiences pleasant feeling, one cannot experience unpleasant feeling. When one is experiencing unpleasant feeling, one cannot experience pleasant feeling. This essential point is mentioned in the *Dīghanakha-sutta*²².

Only one feeling takes place at a time. When it ceases and no longer exists, the next feeling can arise. Feeling occurs when its condition conduces. Whatever feeling occurs in the mind and body, whether pleasant, unpleasant or neutral, we should make effort to know them. To know them is to find

and see the natural characteristic (*sabhāva-lakkhaṇa*) of the feeling. This is the start of the *Vipassanā* work. We should know this *sabhāva-lakkhaṇa* clearly and thoroughly.

Conclusion

In conclusion, we should first know the types of feeling (*vedanā*) that can arise in the body and its natural characteristic. Then, the cause of feeling should be known. Lastly, we should know how to meditate feeling and to abandon the attachment to feeling.

I have extracted the essence from the 31 discourses in the *Vedanā-saṃyutta* and also from other discourses like *Mahāsatipaṭṭhāna-sutta*. Today's talk is just a summary on the contemplation of *vedanā*.

May the audience know the natural characteristics of the feelings that can arise in the mind and the body; may you contemplate them earnestly with mindfulness, concentration and wisdom.

Sādhu! Sādhu! Sādhu!

Chapter Two

For a *Vipassanā* practitioner, there are only two objects for him to be contemplated. They are mentality (*nāma*) and materiality (*rūpa*) phenomena.

These meditations are called *rūpa-kammaṭṭhāna* and *arūpa-kammaṭṭhāna*. *Kammaṭṭhāna* means meditation. *Rūpa-kammaṭṭhāna* or *rūpa pariggaha* refers to making the object of meditation of the material (*rūpa*). If he contemplates *nāma*, his meditation is called *arūpa kammaṭṭhāna* or *arūpa pariggaha*. *Nāma* or mentality is called *arūpa* (non-material) in order to show it is non-material.

In short, besides these material (*rūpa*) and mentality (*arūpa* or *nāma*), there is no other object for *Vipassanā* practice.

To practise *Vipassanā* in an easy way, we can start off by contemplating material phenomena (*rūpa*). Venerable Buddhaghosa gives us some ideas on how to do this. The *Vipassanā yānika* is one who practises *Vipassanā* directly without first establishing himself on access concentration (*upacāra samādhi*) or absorption concentration (*appanā samādhi*) of *Jhāna* practice. He just goes on contemplating his mentality and materiality with his momentary concentration (*khaṇika samādhi*). For such meditator, he should start with contemplation of material (*rūpa-kammaṭṭhāna*).

Three Kinds of Concentration (samādhi)

We should also know that there are three kinds of concentration (*samādhi*):

1. Access concentration (*upacāra samādhi*)
2. Absorption concentration (*appanā samādhi*)
3. Momentary concentration (*khaṇika samādhi*).

The texts say the purification of mind (*citta visuddhi*) means the state of mind in *upācāra samādhi* or *appanā samādhi*.

Appanā samādhi (absorption concentration) means a strong concentration obtained through regular practice of *Samatha*. The meaning of *Appanā* is ‘put on and fixed on’. The mind is firmly established on the object and absorbed into the object just as the mind is put on and fixed on the object. *Appanā samādhi* is the concentration one obtains at the attainment of the *jhāna*.

By practise of *Vipassanā*, do we obtain the concentration of path (*magga samādhi*) and concentration of fruit (*phala samādhi*) that are also called absorption concentration (*appanā samādhi*).

Access concentration is the concentration just before the attainment of absorption concentration, or at the neighbourhood of it. Just like a house near ours called a neighbouring house, so also the concentration near absorption concentration is called *upacāra samādhi*. *Upa* means nearness or close by. So *upacāra samādhi* can also be translated as neighbouring concentration.

When one has access concentration (*upacāra samādhi*) and absorption concentration (*appanā samādhi*), one will obtain purification of mind (*citta visuddhi*). After obtaining this purification of mind, one can achieve other higher levels of purification such as purification of view (*diṭṭhi visuddhi*). At that time, one is said to be able to practise *Vipassanā* well and correctly.

However, most of the texts do not mention directly about momentary concentration (*khaṇika samādhi*). However, it does exist. It is neither access concentration (*upacāra samādhi*) nor absorption concentration (*appanā samādhi*). While practising *Vipassanā*, a meditator establishes his mind on the formation of material and mental phenomena (*nāma-rūpa dhamma saṅkhāra*). Those material and mental phenomena are impermanent by nature and not lasting but ever changing.

However, the concentration (*samādhi*) on them is not changing even though the objects to be noted are changing moment to moment. Momentary concentration (*khaṇika samādhi*) is the moment-to-moment concentration on the different types of material and mental phenomena (*nāma-rūpa*) that arise and pass away. One can continuously contemplate them without any break, maintaining his concentration on his meditation object.

For a *Vipassanā* practitioner, he can go on without access concentration (*upacāra samādhi*) or absorption

concentration (*appanā samādhi*). But we must remember the important point: without momentary concentration (*khaṇika samādhi*), it is not possible to practise *Vipassanā* at all.

A sub-commentary (*ṭīkā*) says “*Na hi khaṇikasamādhim vinā vipassanā sambhavati.*”²³ This means that it is not possible to develop *Vipassanā* practice without momentary concentration (*khaṇika samādhi*).

In short, it is possible to practise *Vipassanā* without access concentration (*upacāra samādhi*) and absorption concentration (*appanā samādhi*), but one minimally has to establish momentary concentration (*khaṇika samādhi*). There is some controversy, dispute (*vivāda*) regarding this momentary concentration. Mahasi Sayadaw has clearly written about this.

As mentioned earlier, momentary concentration (*khaṇika samādhi*) means the type of concentration which does not change even though the objects are changing moment to moment. This momentary concentration can last for some time, maintaining mindfulness and concentration on the various objects.

For *Samatha* practise, the object is single and it does not change at all. The object is concept or idea (*paññatti*) like earth *kaṣiṇa* or colour *kaṣiṇa*. This object is just a thing to attract and fix the mind on it. Then, when the mindfulness and concentration develops, the object appears in the mind. The

image in the mind called *nimitta* is not the real object. This *paññatti* is not ultimate reality.

On the other hand, a *Vipassanā* meditator contemplates his mind-matter. They are ultimate reality (*paramattha*). The ultimate reality means an object that really exists. Not only does it have individual essence, and also it has no delusion or misconception in it.

A *Suddha Vipassanā yānika* is a meditator without practising *Samatha* but directly uses *Vipassanā* as a vehicle (*yāna*) to attain to *Nibbāna*. At the moment of attaining path and fruition (*magga phala ñāṇa*), he can attain *Nibbāna*. He can be called a *suddha vipassaka* that means a pure *Vipassanā* practitioner. Why is it called pure (*suddha*) or dry (*sukkha*)?

When one practises *Samatha*, one's mind will be calm. All unpleasant and painful feelings like pain, numbness, ache, etc. have disappeared; and the mind feels peaceful and happy.

However, *Vipassanā* does not let one enjoy so much of these good mental states. It is dry of these pleasant mental states. When practising *Vipassanā*, one sees impermanence of phenomena. These phenomena always disappear and cease. One sees the unsatisfactoriness of them and understands that all phenomena do not belong to oneself. There is nothing glad or happy. There is nothing to be attached as one's own. Some yogis might see the body being disintegrated and see it as a

very scary thing for them. That's why some even wants to run away from meditation.

When that yogi cannot see the truth about the body, and he does not understand that the material phenomena of his body are always arising and ceasing, then he still has attachment and clinging to his body as his belonging. Due to the attachment to his body, he will get scared when he sees his mentality and materiality in the state of constant flux and changes.

The first method is changing to *Vipassanā* after practising *Samatha*. This is similar to using a boat to reach the other shore. The second method is practising directly *Vipassanā*, without using *Samatha* as base. This second method could be compared to trying to swim to the other shore by using hands and legs. Which method is easier and more comfortable?

The first method is more comfortable. The second method is more tiring and the swimmer may suddenly drown in the river. At the start of *Vipassanā* practice, it is tiring. However, at the end of the practice, the practice becomes easier and comfortable.

Vipassanā Work

In short, we must make effort to know our work in detail, here I mean *Vipassanā* work. Meditation refers to awareness and contemplation of material (*rūpa*) or mentality

(*nāma*). If we start to meditate material (*rūpa*), we should not stop at material (*rūpa*) only. Only contemplation of material (*rūpa*) will not accomplish *Vipassanā* work. We should continue to contemplate the *nāma*. If we meditate material (*rūpa*) only, we still have the idea of permanence on *nāma* (mentality phenomena).

That's why to start *Vipassanā* work, we should contemplate material (*rūpa*). After contemplating the material (*rūpa*) and understanding its individual essence (*sabhāva*), we should meditate the *nāma* or mentality which is dependent on the material body. Or, if we start with *nāma* or mentality, then we should follow the materiality or *rūpa* contemplation later.

When we have done the contemplation of both *nāma-rūpa*, what else should we contemplate? We should contemplate the mind that is noting the object.

It means the preceding mind is noted by the following mind. This is said about in the book of the Path to Purification (*Visuddhimagga*). When the *Vipassanāñāṇa* is developing at every stage, then we must also contemplate according to this way: “*ñātañca ñāṇañca ubhopi vipassatīti*”²⁴. *Ñāta* refers to the material and mental phenomena as the object which are to be known, while *ñāṇa* refers to the mind contemplating on the object which should be known.

We must know

1. The dissolution of the object that is arising and passing away;
2. The dissolution of the mind that knows that object;
3. The dissolution of the following mind that also knows the preceding mind which is mentioned in no. 2.

We must know these three so that our contemplation is complete.

So, when one practises as a Pure *Vipassanā* practitioner (*suddha-vipassaka*), one should start with material (*rūpa*). In the group of material (*rūpa*), the four great elements (*mahābhūta*) are easy to be contemplated. Then we should contemplate the dependent materials (*upādārūpa*) which are dependent on the four great elements. Then, we should meditate the mind that depends on the material (*rūpa*).

As for the mentality (*nāma*), we cannot contemplate all of them. In *Abhidhamma*, we refer to 89 consciousnesses (*citta*) and 52 mental factors (*cetasika*) as mind (*nāma*). Among them, we can only contemplate the 81 mundane consciousnesses (*lokiya citta*) and their associated mental factors. Those who have not attained *jhāna* will not be able to know and meditate the *jhāna* consciousness. Only those who have attained *Jhāna* can meditate *jhāna*. For example, if one cannot get first *jhāna*, second *jhāna* or *arūpa jhāna*, one cannot contemplate these consciousnesses.

Among 54 sensuous consciousnesses (*kāma citta*), those who are not arahants will not get the 8 great resultant consciousness (*mahākriya citta*) nor smiling consciousness (*hasituppāda citta*). By reducing these cittas from 54, only 45 *kāma cittas* could be noted.

Among those 54 *kāma cittas*, unwholesome consciousnesses (*akusala citta*) are 12 in number, great wholesome consciousnesses (*mahākusala citta*) 8 and great resultant consciousnesses (*mahāvīpāka citta*) 8. 12 *akusala cittas* are unwholesome minds that are unruly when they rise up. These 45 sensuous consciousnesses (*kāma cittas*) are prominent and obvious while the remaining minds are not very obvious.

Contact (*phassa*), Feeling (*vedanā*), Consciousness (*viññāṇa*)

We should not try to recite or contemplate these 12 unwholesome consciousnesses (*akusala cittas*) or wholesome consciousnesses (*kusala cittas*) when they arise. The method we must follow is to note the mind through their three individual essence or prominent factors: - contact (*phassa*), feeling (*vedanā*) and consciousness (*viññāṇa*).

You can know the consciousnesses by contact (*phassa*). When knowing the contact (*phassa*), you know the other associated mental phenomena. This contact is very prominent.

For example, when you open your eyes, then a visible object and your eyes can meet up. Then, eye consciousness (*cakkhu-viññāṇa*) arises. When these three (eyes, visible object and eye consciousness) meet together, the contact to the object called *phassa* takes place.

Don't think that the contact (*phassa*) comes later after these three have arisen first. Actually, the contact (*phassa*) arises simultaneously when the eye consciousness arises.

The contact (*phassa*) in the eye consciousness is not a strong one; the contact that arises at the later consciousness is stronger. The next one is the receiving consciousness (*sampaṭicchana*).

Let's think in a natural way. When a visible object appears at the eye door, for that, there will be a *citta* or mind that is acting as the door opening. This is called the five-door adverting mind (*pañcadvārāvajjana citta*). After this *citta*, the eye consciousness (*cakkhu viññāṇa*) can arise.

That's why the Buddha said, “*cakkhuñca paṭicca rūpe ca uppajjati cakkhuvīññāṇam*”, “dependent on eye sensitivity and visible object, eye consciousness arises”.

Before the eye consciousness (*cakkhu viññāṇa*) arises, what has taken place just before it is the attention (*pañcadvārāvajjana citta*). It can be called as attention

(*manasikāra*). We also need light as a strong decisive support (*upanissaya paccayo*).

Hence, we need four conditions for the eye consciousness to arise—

1. Eye sensitivity (*cakkhu-pasāda*)
2. Visible object (*rūpa*)
3. Light (*āloka*)
4. Attention (*manasikāra*).

However, the Buddha only mentioned 2 conditions for the arising of the eye consciousness – the eye sensitivity and visible object.

When eye consciousness arises, the contact also arises simultaneously. “*Phassapaccayā vedanā* ” - due to contact, feeling arises at the same time. They are born together, and arise together (*sahajāta*). Even though we say contact is the cause for feeling or appears earlier, in actual fact, the contact and feeling arise at the same time. Why do they arise together? Because the connection to the object is strong, the feeling is very prominent. If the connection to the object is weak, then the feeling is also weak. Feeling depends on the connection to the object.

After the eye consciousness (*cakkhu viññāṇa*) has arisen, there is a mind that accepts the object, and it is called the receiving consciousness (*sampaṭicchana citta*). Then,

there is the mind to investigate, it is called the investigating consciousness (*santīraṇa citta*). Next one is the mind that makes determination on the object. It is actually the mind adverting consciousness (*manodvārāvajjana citta*). This is the second attention. Then there arise seven impulsion consciousnesses (*javana cittas*). The feeling associated with *javana* is very strong.

As the consciousness or *citta* arises very fast, the feeling seems to arise very fast also. Let's see a generator as an example. Just at an instant, it has to turn many revolutions to generate millions of electric circuit. Similarly, many consciousnesses arise and disappear in a short moment.

The *javanas* in the five sense-door thought process (*pañcadvāra vīthi*) are still not very strong yet. Those in the mind door thought process (*manodvāra vīthi*) are stronger in power. Those *javanas* will carry out their own duties.

When we know the feeling arising, the mind that is associated with the feeling and contact is also prominent. In summary, when we say to contemplate the *nāma* or mind, we should contemplate the three prominent factors: - contact (*phassa*), feeling (*vedanā*) and consciousness (*viññāṇa*). The reason is that we cannot contemplate and cannot be aware of all mental phenomena. Only these three are easier to be aware of. That's why there is a special chapter on the feeling, called *vedanānupassanā*, Contemplation of Feeling, in the Greater

Discourse on Foundation of Mindfulness (*Mahāsatipaṭṭhāna-sutta*²⁵).

Vedanāpariggaha kammaṭṭhāna means contemplation of feeling. As mentioned before, it is included as separate and distinct chapter in that discourse. The reasons are of two: 1) feeling is easy to be contemplated. 2) Feeling causes craving or *taṇhā* to arise. When the craving arises, the sufferings will take place. There will be the clinging to the idea of “I” or “I am” or “things belong to me”. That’s why we should be aware of the feeling that is the cause of the craving.

The doctrine of Dependent Origination (*paṭicca samuppāda*) clearly states that:

Due to feeling, craving arises. (“*vedanāpaccayā taṇhā*”)

Due to craving, clinging arises. (“*taṇhāpaccayā upādānaṃ*”)

Due to clinging, becoming arises. (“*upādānapaccayā bhavo*”)

Due to becoming, birth arises. (“*bhavapaccayā jāti*”).

Due to birth, old-age, death, sorrow, lamentation, pain, grief and despair will happen.

(“*jātipaccayā jarāmaraṇaṃ*

sokaparidevadukkhadomanassupāyāsā sambhavanti”)

This chain of cause and effect continues perpetually. The only escape door is between feeling (*vedanā*) and craving (*taṇhā*). If one can stop at feeling, and not let the craving

occur, this is the escape from craving. The way to do so is to contemplate the moment any feeling arises.

Feeling (*vedanā*) is not to be abandoned but it is to be known. So, it is called to-be-fully-understood (*pariññā*), to be known thoroughly. We should know its individual essence (*sabhāva*). That's why during the *Dhamma* talk yesterday, I clearly explained its nature as well as its cause and origin.

Today I will explain more about the feeling. The Buddha preached many discourses related to feeling. There are 31 discourses in the Connected Discourses on Feeling (*Vedanā-samyutta*) in The Book of Connected Discourses (*Samyutta Nikāya*).

All Feelings are Dukkha

The Buddha mentioned that there are three types of feelings: pleasant feeling, unpleasant feeling and neutral feeling. (“*tisso imā vedanā —sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.* ”)²⁶. I clearly explained them yesterday.

When having a delightful object, pleasant and happy feeling called *sukha vedanā* will arise. When having an undelightful or painful object, unpleasant feeling called *dukkha vedanā* will arise. Between two of them, there is feeling that is not obvious and prominent. It is called *adukkhamasukha vedanā*, neutral feeling.

However, in other discourses, the Buddha said, “whatever feeling it may be, it is called *dukkha vedanā* (“*yam kiñci vedayitam, tam dukkhasmim*”) ²⁷. It means there is no *sukha vedanā* or *adukkhamasukha vedanā*; there is only *dukkha vedanā*.

In the Discourse of Gone to Lonely Place (*Rahogata-sutta*)²⁸, a monk had some doubts regarding the feeling. The Buddha said “there are three kinds of feeling”. Yet, according to the *Pāli* statement above, there is only one feeling—painful feeling (*dukkhavedanā*). He therefore was puzzled on this.

The types of feelings are different. Some people, like the monk in the above discourse, may think that the Buddha is not consistent in his teachings. We should also study the story of Vakkali Thera to know more about the different approaches of the Buddha to the *Dhamma*.

The Sight of the Buddha

“*Kiṃ te, vakkali, iminā pūtikāyena diṭṭhena? Yo kho, vakkali, dhammaṃ passati, so maṃ passati; yo maṃ passati, so dhammaṃ passati.*”²⁹.

“What is the use of your seeing this foul body? Whoever sees the *Dhamma*, sees me.”

Some people extremely hold to the idea expressed in this line, and to them, worshipping the Buddha seems to be a fault. Some cannot admire even the Buddha statue, and they think there is no need to place a Buddha statue on the altar of

the monastery. Actually, the Buddha drove away Vakkali because he wanted to admonish him, to come to senses and realise the *Dhamma*. This discourse (*sutta*) is specifically intended for Venerable Vakkali.

In actual fact, the sight of the Buddha is called *dassanānuttariya* in *Pāḷi*; it is the most noblest and supreme sight. The other visible object is very normal and cannot be called the noblest sight.

In the Discourse of Blessing (*Maṅgala-sutta*), there are 38 blessings altogether. Among them, “*samaṇānañca dassanaṃ*”³⁰ means “seeing monks is also a blessing”. *Samaṇa* refers to the monks including the Buddha.

In the story of Venerable Vakkali story, the Buddha said, “there is no use of looking at me; just look at the *Dhamma*”. But in the *Maṅgala-sutta*, the Buddha said seeing the monks—including the Buddha—it itself is a blessing. The seeing of the Buddha is the noblest sight (*dassanānuttariya*). These two statements contradict each other.

Actually, the Buddha gave discourses with a particular purpose or as the circumstances warranted. It is called *sandhāyabhāsita* in *Pāḷi*, meaning with reference to the audience.

Impermanence of Feeling

Now, let's we go back to the doubtful monk in the *Rahogata-sutta*. After listening to that monk's question, the Buddha made clarification, "*sañkhārānaṃyeva aniccatam sandhāya bhāsitaṃ*", referring to the impermanence of conditioned things (*sañkhāra*). As feeling is a conditioned state, it has the nature of impermanence. Thus it is deserved to be called *dukkha vedanā*.

That's right. Whatever is impermanent is really unsatisfactory and suffering. In actual fact, impermanence includes suffering (*dukkha*). People usually say life is suffering when they do not have enough food to eat, or face unhappy conditions; actually this is normal *dukkha* or *dukkha* in the conventional sense.

When we speak of *anicca, dukkha and anatta*, (impermanence, suffering and non-self), what is this *dukkha*? "*Yadaniccaṃ taṃ dukkhaṃ*"— what is impermanent is suffering.

One cannot say that there is no pleasant and happy feeling (*sukha vedanā*) at all. However, those good or satisfied feelings do not exist all the time but will fade away soon. So, all pleasant feelings (*sukha vedanā*) or neutral feelings (*adukkhamasukha vedanā*) will cease in the future. Owing to the reason of their impermanent nature, they can be

classified as *dukkha vedanā*. This is explained in *Rahogata-sutta*.

As said just now, all conditioned things (*saṅkhāra*) have impermanent nature (*anicca*). Furthermore, they have the nature of *khayadhammatam*, *vayadhammatam*, *nirodhadhammatam* ³¹ (destruction, decay, extinction...). These are the synonyms for *anicca* (impermanence). Referring to *Pāli* sentence- “*yam kiñci vedayitam, tam dukkhasmim*” (“Whatever feeling arises is called suffering”), it means all feelings will come to impermanence, destruction, decay and extinction.

Numbers of Feeling

If we categorise all feelings as *dukkha vedanā*, then there is only one type of feeling. However the Buddha sometimes categorised the types of feelings into 2, 3, 5, 6, 18 or 36. The Buddha categorised the feelings into many types according to his ways and methods. So there should not be contradiction between the number of types of feeling as thought by the monk in the *Rahogata-sutta*.

In the Discourse of Five tools (*Pañcakaṅga-sutta*) ³² in the Connected Discourses of Feeling (*vedanā-saṃyutta*), there is some argument between a monk named Udāyi and Pañcakaṅga carpenter about number of types of feelings. That carpenter was so called “Five tools” because he always carried the five tools of a carpenter: *vāsīpharasu* (adze),

nikhādāna (chisel), *danda* (measuring stick), *muggara* (hammer/gavel), and *kālasutta* (blackened thread). He is also called Thapati.

Venerable Udāyi said: "Three kinds of feelings, Carpenter, were taught by the Blessed One: pleasant, unpleasant and neutral feelings. These are the three feelings taught by the Blessed One."³³

After these words, Carpenter Fivetools said: "Not three kinds of feelings, Venerable Udāyi, were taught by the Blessed One. It is of two kinds of feelings that were stated by the Blessed One: pleasant (*sukha*) and unpleasant (*dukkha*) feelings. The neutral feeling (*adukkhamasukhā vedanā*) was said by the Blessed One to belong to peaceful and sublime happiness."³⁴

But the Venerable Udāyi replied: "It is not two feelings that were taught by the Blessed One, but three: pleasant, unpleasant and neutral feelings." He did not agree at all with that carpenter.

(This exchange of views was repeated for a second and a third time). But neither was Carpenter Fivetools able to convince Venerable Udāyi, nor could Venerable Udāyi convince Carpenter Fivetools. When it so happened, Venerable Ānanda listened to that conversation and went to see the Blessed One about it. Having saluted the Blessed One respectfully, he sat

down at one side. Thus seated, he repeated the entire conversation that had taken place between Venerable Udāyi and Carpenter Fivetools.

The Blessed One said: "Ānanda, Udāyi's way of presentation, with which Carpenter Fivetools disagreed, is correct, indeed. But also Carpenter Fivetool's way of presentation, with which Udāyi disagreed, is correct.

In one way of presentation I have spoken of two kinds of feelings, and in other ways of presentation I have spoken of three, of six, of eighteen, of thirty-six, and of one hundred and eight kinds of feelings. So the *Dhamma* has been shown by me in different ways of presentation.

"Regarding the *Dhamma* thus shown by me in different ways, if there are those who do not agree with, do not consent to, and do not accept what is rightly said and rightly spoken, it may be expected of them that they will quarrel, and get into arguments and disputes, hurting each other with sharp words.

"Regarding the *Dhamma* thus shown by me in different ways, if there are those who agree with, consent to, and accept what is rightly said and rightly spoken, it may be expected of them that they will live in concord and

amity, without dispute, like milk (that easily mixes) with water, looking at each other with friendly eyes.”

After listening to Venerable Ānanda, the Buddha said they should not have argument as regards the *Dhamma*. Suitably to time and to listeners, he preached the *Dhamma* in a certain way. The number of feelings as 2, 3, 6, 18, etc. are correct.

Two Types of Feeling

For other types of feeling, we should look at another *sutta* called Discourse of One hundred and Eight (*Atthasatsutta*)³⁵. In that discourse, the Buddha says feelings can be classified in general as bodily feeling (*kāyikā vedanā*) and mental feeling (*cetasikā vedanā*)³⁶.

The bodily feeling is the feeling that arises based on the body. It can further be classified into the unpleasant bodily feeling (*kāyikadukkha*) and pleasant bodily feeling (*kāyikasukha*). On the other hand, the mental feeling is the feeling that arises in the mind, not dependent on the body. It also can further be divided into mental pleasant feeling (*cetasikasukha*) and mental unpleasant feeling (*cetasikadukkha*).

For example, if the cool wind touches the body when the weather is hot, at that time the pleasant and happy feeling will arise in the body. When the weather is very cold, we are

wearing warm clothes and feeling snugly and at that time, the pleasant feeling arises. This is a pleasant bodily feeling (*kāyikā sukhavedanā*).

When the weather is cold and the icy wind touches to the body, at that time we have a piercing feeling and then the unpleasant and painful feeling will arise. Or when the weather is very hot and some more scorching wind touches the body, then we cannot stand the heat and the unpleasant feeling will arise. These are called unpleasant and painful bodily feelings (*kāyikā dukkhavedanā*).

When we hear a piece of good news, our mind becomes happy and this is a mental pleasant feeling (*cetasikā sukhavedanā*). When we hear the good news of good health of our relatives who had been admitted to hospital, we will be happy. Or we ourselves hear that we have no disease at all after taking medical check-up, then we are very happy. However, when we hear bad or sad news, then the mind is unhappy. Just by hearing we have some disease in some parts of the body, our mind will become unhappy. These are called painful and unpleasant mental feelings (*cetasikā dukkhavedanā*) as they arise in the mind.

In short, feelings can be generally classified into bodily feeling (*kāyikā vedanā*) and mental feeling (*cetasikā vedanā*).

Next, the three types of feelings are divided by its individual essence (*sabhāva*): i.) *sukha vedanā*, ii.) *dukkha vedanā*, iii.) *adukkhamasukha vedanā*.³⁷

Five Types of Feeling

As to five types of feeling, according to the Path of Purification (*Visuddhimagga*), feeling is divided into 5 kinds in a natural way. According to commentary, it is divided on the basis of the faculty (*indriya*)³⁸.

Among the 22 faculties, the five faculties are concerned with feelings. In this regard, the *sukha vedanā* is divided into two; the *dukkha vedanā* is also divided into two and the neutral feeling remains as one type.

Here, *sukha vedanā* is divided into happy feeling (*sukha*) and pleasurable feeling (*somanassa*). The pleasurable feeling in the mind is called *somanassa* while the happy feeling arising dependent on the body is called *sukha*. The feeling of *dukkha* is divided into *dukkha vedanā* and *domanassa*. When it arises based on the body, it is called *dukkha*. When it arises only in the mind, it is called *domanassa*.

The remaining feeling apart from the above four is classified as neutral feeling. It is called *adukkhamasukha vedanā* or *upekkhā*. It is not an obvious feeling. In total, we have five feelings.

So, we must try to note and identify these five feelings when they occur in the body or mind. If we cannot note and identify them, it is impossible to do contemplation of feeling. How can we contemplate them? Don't note as "*vedanā*". Even Myanmar people take *vedanā* to be a disease (*roga*). As mentioned above, these are different types of feelings such as happy feeling, painful feeling and so on. Myanmar people say the feeling does not come from the sky by itself. Actually, this means that the feeling does not come from nowhere; but due to its cause, it will arise.

When the eyes and a visible object come into contact, a feeling will arise. For example, when we see some good delightful object, *sukha vedanā*, a pleasant feeling arises. When we see some undelightful object, the unpleasant and painful feeling, *dukkha vedanā* arises. It is so called *cakkhu-samphassajā vedanā* because the feeling arises due to the contact of eyes with a visible object at the eye door. Due to contact (*phassa*), feeling arises (*phassapaccayā vedanā*). In the similar way, when good or bad news strikes the ear door, there will arise a pleasant or unpleasant feeling. It is called ear-contact-born feeling (*sota-samphassajā vedanā*).

For durian-lovers, when the smell of durian comes to their nose door, a pleasant feeling will arise in their minds. Later, the thought "I want to buy and eat the durian." will appear. When one smells some good foods, one also wants to buy them.

When one has some smell that one doesn't like, one calls out, "it is smelling bad" and closes his nose. These feelings arise due to the contact of nose with the smell called *ghāṇa-samphassajā vedanā* (nose-contact-born feeling).

The feeling that arises due to the contact between the tongue and the taste is called *jivhā-samphassajā vedanā*. When we eat the food that we consider tasty, we eat it more. If we don't like it, we spit it out immediately. However, pleasurable feeling (*somanassa*) or displeasurable feeling (*domanassa*) occurs due to the contact.

Sometimes some object like clothes or wind touches the body. If it is a pleasant tangible object, then a happy feeling will arise. When an unpleasant object like thorns which pierce our skin, then a painful feeling will arise. This feeling is called *kāyasamphassajā vedanā* (body-contact-born feeling).

The Buddha stated these feelings as natural things that are taking place in our mental stream every day.

Sometimes some objects such as thought, imagination arise free from the five doors of eye, ear, nose, tongue and body. For example, when we think of something, if it is a happy thought, then a happy feeling will arise. Sometimes, we might smile to ourselves. This feeling that arises at the mind-door is called *manosamphassajā vedanā* (mind-contact-born feeling). If an unpleasant object comes to the mind, the person

may be wrinkling his face in distaste. These are all the feelings arising at the mind-door.

Hence, there are totally six types of feelings with regard to six sense doors. These six feelings arise when the sense objects are in contact with the six sense doors — the visible object with the eye door, the sound with the ear door etc. We have to be aware of and contemplate all these six feelings accordingly.

18 Types of Feelings

Next, there are 18 types of feeling. How do you count them? They are 6 happy feelings, 6 unpleasant feelings and 6 neutral feelings. In short, by multiplying these 3 types of feelings with 6 sense doors, we will get 18 types of feelings.

In *Abhidhamma*, feelings are divided by the Buddha into 3 or 5 types as the basic level. But here, you can see the types of feeling have increased in number now.

36 Types of Feeling

When counted in another way, there are 36 types of feeling. From the 18, how do we get 36? We can divide the object into the sensuous object and non-sensuous object.

When seeing a flower or seeing a Buddha statue, are these visible objects the same or different in nature? They are different in nature. The feeling that arises when seeing a

flower is called *gehasita* in *Pāḷi*. It means connecting with or depending on sensuous pleasure (*kāma-guṇa*). Here, *geha* means house. It is a simile to show the mind dwelling in sensuous pleasure the way people dwell in house.

Just as one's departing from the house, the departure or discarding of the sensuous pleasure is called *nekkhamma* in *Pāḷi*. There are sensuous object and non-sensuous object at each six door.

So, at the eye door, there are two types of feeling; 1) the pleasant feeling (*somanassa vedanā*) that is related to the sensuous visible object is called *gehasita-somanassa*; and 2) the *somanassa* feeling that is departed from the sensuous visible object is called *nekkhamma-somanassa*. When we multiply the six sense doors by these two types, we will get 12 *somanassa* feelings.

There are also *domanassa* feelings based on sensuous objects. For example, when a delightful visible object disappears from our eye, then the displeasurable feeling based on the sensuous object (*gehasita-domanassa*) will arise.

There may arise displeasurable feelings based on *dhamma* object or non-sensuous object. For instance, when we see the Buddha statue and pay respect to it, then it suddenly disappears. Or those who had *jhāna* once but now can't get back that stage. At those times, the displeasure

feeling based on departure from the sensuous object called *nekkhamma-domanassa* will arise.

So there are 6 *gehasita-domanassa* feelings and 6 *nekkhamma-domanassa* feelings. So, there are 12 *domanassa* feelings. In the similar way, there are 6 sensuous neutral feelings (*gehasita-upekkhā*) and 6 non-sensuous neutral feelings (*nekkhamma-upekkhā*). So, there are 12 types of feelings altogether.

We get 36 feelings* after adding these 12 pleasurable feelings (*somanassa*), 12 displeasurable feelings (*domanassa*) and 12 neutral feelings (*upekkhā*) together.

108 Types of Feeling

There are 3 times: past (*atīta*), present (*paccupanna*) and future (*anāgata*). We can consider in this way; yesterday is past, today is present, and tomorrow is future. When these 36 types of feeling are multiplied by three times, we will get 108 types of feeling.

There are many discourses which mention about feeling. For today, I have explained the types of feeling. Out of total 36 discourses, 31 are quite the same in nature. Today,

* Note: 36 feelings =

6 doors X 3(*somanassa, domanassa, upekkhā*) X 2 (*gehasita, nekkhamma*)

I have explained the topic ‘Analysis of Feeling’ from other different discourses.

In conclusion, when contemplating the mind (*nāma-pariggaha* or *arūpa pariggaha*), feeling is the most obvious one. That’s why the Buddha expounded about the contemplation of feeling (*vedanā kammaṭṭhāna*).

Contemplating feeling, may you attain *Nibbāna*, the ultimate peace and happiness, the cessation of all feelings.

Chapter Three

Today is the third day of *Dhamma* talk on the analysis of feeling. There are various types of feeling happening all the times in our mental stream. However, people do not really take notice of them. Mind has gone to the object it encounters such as the visible sight, the sound, the smell, the taste, the tangible object and thoughts. It follows those objects and is influenced or overwhelmed by those objects.

People do not stop just at the feeling. Every time he encounters the object he likes, greed (*lobha*) arises. Every time he meets the undelightful object, aversion or dislike (*dosa*) will arise. If he does not know the nature of object, delusion (*moha*) will arise. Dependent on those objects, the three unwholesome roots —greed (*lobha*), aversion (*dosa*), delusion (*moha*)— will occur in his mind.

While wandering in the cycle of rebirth and death (*samsāra*), one is overwhelmed by those unwholesome mental defilements, hence cannot find and see the escape path. The reason is that one is heedless of the nature of the sense object, and does not know the true nature of feeling. However, when one knows these truths, those defilements will not occur in the mental stream.

That's why the Buddha expounded the contemplation of feeling so that we are not heedless of the feelings. This meditation is called *vedanā-pariggaha*. Yesterday [in the

previous chapter], I expounded different types of feelings to you all to be aware of, to know and to be mindful of them.

Today, we will study more about feeling. There is a special chapter on the feeling called *Vedanā-saṃyutta* in the Book of Connected Discourses (*Saṃyutta-Nikāya*). Once, Venerable Ānanda asked the Buddha seven questions with regard to feeling. At one time also, a monk also enquired these to the Buddha. The Buddha asked those questions to Venerable Ānanda to test his intelligence.

So, there are three discourses; Venerable Ānanda asked the Buddha, the Buddha asked Venerable Ānanda and answered Himself; and a certain monk asked the Buddha. The first one is called “the First Discourse Concerning Ānanda”³⁹ while the second one is called “the Second Discourse Concerning Ānanda”⁴⁰.

The third one is called “Discourse Concerning Certain Bhikkhu”⁴¹. There is another discourse very similar in nature to the third discourse and it is called “A Number of Monks”⁴², as a number of monks asked the Buddha the same questions, the way a certain bhikkhu had asked the Buddha.

We have to study and learn more about feeling so that we understand it more clearly. For today’s *Dhamma* talk, I will combine these discourses and extract the essence. I will refer to the Buddha’s answer to Ānanda. There are seven facts

we need to learn and to know. If we can memorise this, our knowledge on feelings will be completed to some extent.

To practice *Vipassanā*, we can also practise contemplation of mental phenomena. Feeling can be used as the object for the *Vipassanā* practice. What is to be contemplated? One should contemplate the feeling as it is the most obvious among those mental phenomena. We can also contemplate other mental phenomena. However, if we contemplate feeling, the required work for *Vipassanā* will be accomplished.

The most important point in meditation is that we must be aware of the mental phenomena and try our best to contemplate them. If we do not contemplate or meditate them, greed (*lobha*) and aversion (*dosa*) will arise. If we don't know them, then delusion (*moha*) will arise. After these three evil roots, other mental defilement like craving (*taṇhā*), conceit (*māna*) and wrong view (*diṭṭhi*) will follow. These three evil roots—greed, aversion and delusion—prolong the cycles of rebirth and death (*samsāra*) and make us unable to escape from it. In here, *taṇhā* is synonymous with *lobha*.

Feeling is not to Be Overcome, but to Be Known Fully

Some people think that only when the unpleasant feeling (*dukkha*) arises, the feeling (*vedanā*) arises. I heard when I was young that in some meditation centres, meditators were asked to overcome the feeling. All people who have meditated before may hear this as well. When we say to

overcome feeling, actually this is referring to overcoming the *dukkha vedanā*, unpleasant or painful feeling.

In actual fact, it is not possible to overcome the feeling. As long as there is mind, there is feeling. The unpleasant feeling refers to the pain, ache, stiffness, numbness etc. that one may encounter during a sitting meditation. When one sits for a long time, there will be stiffness, numbness etc. in the legs and thighs. Some think that they may not be able to overcome these unpleasant feelings.

Before one gets enough concentration (*samādhi*), these unpleasant feelings like back pain, aching of leg and so on will occur again and again. His mind has attended to those unpleasant feelings. When the concentration has increased later, those unpleasant feelings will disappear and are no longer there. The non-existence of those feelings can be called the overcoming of the feelings.

At that time, the painful bodily feeling (*kāyika dukkha*) does not arise temporarily. In actual fact, we have not overcome feeling but due to good concentration, the painful bodily feeling (*kāyika dukkha*) does not arise.

As long as mind exists, feeling also exists. If there is no unpleasant feeling (*dukkha vedanā*), there is the pleasant or happy feeling (*sukha vedanā*). If there is no happy feeling, there is the unpleasant feeling. If happy and unpleasant

feelings are not obvious, then there is the neutral feeling (*adukkhamasukha vedanā*).

We cannot overcome these feelings; we just need to know them. Knowing the feeling means knowing the nature and characteristics of feeling. Actually, we need to conquer ourselves. That means we need to overcome the greed, aversion or delusion as they occur.

When we know the true nature of feeling, the unwholesome mental states like greed (*lobha*), aversion (*dosa*), delusion (*moha*), craving (*taṇhā*), wrong view (*diṭṭhi*), conceit (*māna*), jealousy (*issā*) etc. will not arise at all.

The Buddha said feeling is not to be abandoned, but *pariññāya*— to be known thoroughly and fully. That's why, don't be led by the wrong idea that feeling is to be overcome or to be abandoned. Feeling is just to be the object of *Vipassanā* meditation, and we should know the true nature of feeling.

Seven Questions

Let's study the aforesaid seven questions in detail. Then we should firmly keep in mind the Buddha's answers to them.

Question One: What is Feeling?

The first question that Venerable Ānanda asked the Buddha is : What is called feeling? (*katamā nu kho bhante*

vedanā?) The Buddha answered briefly; there are three feelings: happy or pleasant feeling (*sukha*), painful or unpleasant feeling (*dukkha*), neutral feeling (*adukkhamasukha*).

In yesterday's *Dhamma* talk [in the previous chapter], I have explained the various types of feeling: 3, to 5, 6, 18, and 36 up to 108. The characteristic of feeling is experiencing the taste of the object.

The Second Question: Cause of Feeling

The second question asked by the Venerable Ānanda is: What is the cause of the feeling? (*Katamo vedanāsamudayo?*)

The Buddha answers: Due to the contact (*phassa*), feeling (*vedanā*) arises. (*Phassasamudayā vedanāsamudayo.*)

This answer also is in accordance with the Dependent Origination (*Paṭiccasamuppāda*). When the object and mind comes to meet together, feeling (*vedanā*) arises. If they do not meet, feeling does not arise.

In the ancient times, people used two fire-sticks to rub against each other to produce fire. When the two sticks rub each together, their contact and friction produces fire. So also, when the eyes and visible object strike against each other, eye consciousness arises. When these three comes together, feeling arises. When the object is delightful, *sukha vedanā*,

pleasant or happy feeling occurs. When the object is undelightful, *dukkha vedanā*, unpleasant or painful feeling arises. Sometimes, there is also the feeling which is not very obvious, called neutral feeling.

In the seven impulsion consciousnesses (*javana*), where wholesome (*kusala*) and unwholesome (*akusala*) cittas take places, the contacts are more obvious hence the feelings are also more obvious.

The contact (*phassa*) and feeling (*vedanā*) arise together. Dependent on the contact (*phassa*), if the contact is obvious, the feeling is also obvious. It is not true that the contact arises first and the feeling arises later. When the object and mind come together, the contact (*phassa*) arises. When the contact arises, at the same time the feeling also arises.

In daily life, everyone encounters feelings practically. For example, lime fruit is very sour. Suppose a person in front of us is eating the lime fruit. How do we feel when seeing this sight? The amount of saliva might be increased in our mouths. When someone who is frightened of ghost happens to see a ghost, he might tremble with fear. He might even become frozen and not be able to move. So also, when a very prominent object and mind come together, the feeling is very obvious.

We need to find out how to identify and contemplate these feelings. If we are not aware of and do not meditate feelings, how can we see the arising and passing away of them?

It is necessary to identify feeling through its individual characteristic (*sabhāva-lakkhaṇa*). This is the first step. All mental and material phenomena have their own characteristics. For instance, the characteristic of contact (*phassa*) is to get into contact with the object while the characteristic of feeling (*vedanā*) is to experience the taste of the object. The earth element has softness and hardness as its characteristics, the water element has cohesion and fluidity as its characteristics, the fire has heat and cold; while the characteristics of the wind element are motion and supporting. These are their individual characteristics.

By identifying the characteristics (*lakkhaṇa*) of these phenomena, we see their individual essence and nature (*sabhāva*). They are not strange things. Normally, our mind tends to follow these characteristics. For example, when we see someone for the first time, we will try to recognise the shape and form of each person in the way whether he is tall or short, his skin is dark or fair, what is the style of hair and the clothes he wears etc. When we see him again we might recognise him instantly. However, when a thin one becomes a fat one; that means that his form changes, then we get confused.

So also all phenomena have their own individual characteristics. Through the identification these characteristics, we can find their phenomena. As aforesaid, feeling has the characteristic of experiencing the taste of the object. By its characteristic, we can identify feeling and get to know its existence.

After knowing the individual characteristic, then we will know the general or common characteristics (*samaññalakkhaṇa*). They are impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*). They are called general characteristics as they exist in all phenomena like contact (*phassa*), consciousness (*viññāṇa*) etc. These three general characteristics are common to all phenomena.

Vipassanā path means *lakkhanārammaṇika*. It means developing insight knowledges (*Vipassanāññāna*) based on the characteristics.

To sum up, there are two characteristics a meditator should know:

1. Individual characteristic (*sabhāva lakkhaṇa*) and
2. General characteristic (*samañña lakkhaṇa*).

When we come to know feeling through these two characteristics, we have to know the cause of feeling next. The Buddha said, “*Phassapaccayā vedanā*”, meaning “due to contact (*phassa*), feeling (*vedanā*) exists”. When contact (*phassa*) is strong, feeling is also strong. When contact exists,

feeling also exists. That means when *phassa* does not exist, feeling also does not exist.

This contact (*phassa*) is the approximate cause of feeling and it is also the main cause. Of course, there are other causes. However, the Buddha only pointed out contact as the main cause. We should not think contact (*phassa*) is the only cause because there are many other causes as well. But due to its acting as the main cause; that's why the Buddha said; "due to contact (*phassa*) as a cause, feeling arises." This is the answer given by the Buddha to the second question of Venerable Ānanda.

The Third Question: The Cessation of Feeling

Next, let's move to the third question; what is the cessation of feeling? ("*Katamo bhante vedanānirodho?*")

The feeling by itself arises and fades away. However, we are not talking of this impermanent nature. In this question, we refer to the total cessation of feeling; it will never arise again in future. Where does the feeling cease? It ceases when one realises *Nibbāna*.

Why does it cease when one realises *Nibbāna*? The answer is that when the contact (*phassa*) ceases, it ceases. The contact (*phassa*) ceases when the six sense bases (*salāyatana*) cease. To attain these cessations, one has to practise a path that leads to these cessations. Here, the Noble Eightfold Path is the path leading to the cessation of feeling. When the Noble

Eightfold path is fully developed, then the path consciousness (*magga citta*) will eradicate the defilements (*kilesa*).

The doctrine of Dependent Origination (*paṭiccasamuppāda*) in reverse order explains how these cessations take place. It runs as follows:

When the contact (*phassa*) ceases, the six sense bases (*saḷāyatana*) cease.

When the six sense bases cease, mentality and materiality (*nāma-rūpa*) cease.

When mentality and materiality (*nāma-rūpa*) cease, the consciousness (*viññāṇa*) ceases.

When the consciousness (*viññāṇa*) ceases, the formations (*saṅkhārā*) cease.

When the formations (*saṅkhāra*) cease, the ignorance (*avijjā*) ceases.

When the ignorance ceases completely, the formations cease..... (“*Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho...*”⁴³.)

With the arising of path consciousness (*magga citta*), the ignorance will cease without remainder. This is the final cessation, not the normal cessation of the phenomena. This final cessation refers to *Nibbāna*.

The Fourth Question: Path Leading to the Cessation of Feeling

Next question is the fourth one: What is the path leading to the cessation of feeling? (“*katamā vedanānirodhagāminī paṭipadā?*”) The answer is the Noble Eightfold Path.⁴⁴

This Noble Eightfold Path (*aṭṭhaṅgiko maggo*) is a path that has eight factors. Here path is called *magga*. It is made up of two parts: *mar-ga*. *Mar* means kill the defilements (*kilesa*), and *ga* means goes to *Nibbāna*. (“*Kilese mārento Nibbānaṃ gacchatīti maggo*⁴⁵”)

Here, *magga* has two powers as mentioned above. Without abandoning the defilements, one cannot see *Nibbāna*. The emergence of *magga citta* means abandoning the defilements and attaining *Nibbāna*.

Vipassanā practice is called the forerunner path (*pubbabhāga magga*). When practising *Vipassanā*, five path factors start to be developed:

1. Right view (*sammādiṭṭhi*)
2. Right thought (*sammāsaṅkappa*)
3. Right effort (*sammāvāyama*)
4. Right mindfulness (*sammāsati*)
5. Right concentration (*sammāsamādhi*).

Before meditation, a meditator (*yogi*) has to establish his or her morality, and then the following three factors will

be developed.

6. Right speech (*sammāvācā*)

7. Right action (*sammākammanta*)

8. Right livelihood (*sammājīva*)

When these 8 path factors are established and their forces are strong, the insight knowledge (*Vipassanāñāṇa*) becomes mature. Then path consciousness (*magga citta*) will arise. Path consciousness (*magga citta*) is the result of *Vipassanā* practice. When one path consciousness (*magga citta*) arises once, then two or three fruition consciousnesses (*phala citta*) will arise. These supermundane consciousnesses (*lokuttara cittas*) are the result of *Vipassanā* practice.

When the insight knowledges (*Vipassanāñāṇa*) have been developed, certain *dhammas* will remove respective defilements. This is called *tadaṅgappahāna*⁴⁶ in *Pāḷi*. People think *tadaṅga* means ‘temporary’. It is not true. It is only one word but it has different meanings.

For example, so long as we are wandering in cycle of rebirth and death (*samsāra*), there are greed (*lobha*), aversion (*dosa*) and delusion (*moha*) in our mental stream. We have to remove greed (*lobha*) by non-greed (*alobha*), aversion (*dosa*) by non-aversion (*adosa*) and delusion (*moha*) by non-delusion (*amoha*).

When the *Vipassanāñāṇa* is developed, we will remove perception of permanence (*niccasaññā*) through

impermanence (*anicca*), perception of happiness (*sukhasaññā*) through suffering (*dukkha*) and perception of self or *atta* (*attasaññā*) through non-self (*anatta*). These are the meaning of *tadaṅga pahāna*—remove one portion by another portion.

So, the Buddha explained to Venerable Ānanda that the practice of the Noble Eightfold Path will lead to the cessation of feeling.

Next three questions are:

5. What is the satisfaction and enjoyment aspect of feeling?
6. What is the dissatisfaction aspect of feeling?
7. What is the escape route from feeling?

(“*ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇanti?*”)

These points are very important.

Question Five and Six: Satisfaction and Dissatisfaction Aspect of Feeling

In the world, people only accept the pleasurable feeling (*somanassa*) or happy feeling (*sukha*), and are satisfied with it. That’s why the Buddha explained; the satisfaction of feeling (*assāda*) is the happiness (*sukha*) and gladness (*somanassa*) that arise dependent on the feeling. (“*Yaṃ vedanāṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vedanāya assādo.*”)

Sitting on the comfortable chair, people will think “Oh! It is good to sit!” Or when the weather is very hot, at that time a cold wind blows towards oneself, people will think “Oh! It

is good!” Due to the good feeling in the body and mind, happiness (*sukha*) or gladness (*somanassa*) arises. People are satisfied with it. On the other hand, if there is no good feeling, people will not be satisfied.

We can take, for example, the situation of eating good food. People who like banana are delighted and happy with banana. In the same way, durian lovers like eating durian very much. There is a Myanmar saying, “among the fruits, mango is the best; among the meat, pork is the tastiest.” People who like the pork taste will say like this.

Even if they can eat the pork which they like, but there are unsatisfactory things in it such as being undercooked, very oily; or when it gets cold, to them it does not taste nice. This is the unsatisfactory aspect found in the pork. As to the durian, it has good taste, but a strong smell. Likewise, about feeling, there is a good or bad feeling, a delightful or undelightful feeling.

When having a good feeling as a cause and reason, then the experiencing of happiness (*sukha*) and gladness (*somanassa*) will arise. These are the satisfaction and enjoyment of feeling.

However, all feelings are not permanent, but transient in nature and subject to change. This impermanent aspect is the dissatisfaction (*ādinava*) of feeling. (“*yā vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanāya ādinavo*”)

Sometime, when we buy things, we have to make a wise choice. When we see a thing, we may say “It is pretty, but not lasting!” But, we have to choose a thing that is pretty as well as durable. Here, the prettiness or attractiveness of that thing is the satisfaction and enjoyment aspect of it while its being not durable is the dissatisfaction and fault of it.

Similarly, feeling has a strong point and a weak point. The strong point is the enjoyment and satisfaction of a good feeling, called *assāda* in *Pāḷi* language. Its fault or the weak point is the unsatisfactory aspect of it, called *ādīnava* in *Pāḷi*.

Even a person has some good points and weak points. When we may comment on something about someone, we find he is a good person, yet he is not good at certain areas. The good and bad are always adjacent to each other. So also, feeling has its good point that is satisfaction and enjoyment aspect; and a bad point that is dissatisfaction aspect as well. We have to see these two sides of things.

That’s why the Buddha told Ānanda, the satisfaction (*assāda*) of feeling is happiness (*sukha*) and gladness (*somanassa*). But feeling is impermanent (*anicca*) and subject to change (*vipariṇāma*). This is dissatisfaction or fault (*ādīnava*) aspect of feeling.

Question Seven: How to Escape from Feeling

The last question is: what is the escape route from feeling? When a meditator sees the satisfaction aspect and

unsatisfaction aspect of feeling, he does not desire and cling to it anymore. He then searches for the escape route.

In the Text, the Buddha says, the removal and abandoning of desire and lust for feeling is the escape from feeling. The two words of desire (*chanda*) and lust (*rāga*) all refer to craving (*taṇhā*). (“*yo vedanāya chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanāya nissaraṇaṃ.*”)

Normally, when we encounter a delightful thing we like, we desire and lust for it; when it is not a delightful thing, we dislike it. When we desire it and want it, then greed arises. So we need to remove the desire and lust for things. This removal of desire (*chanda*) and lust (*rāga*) is the escape route from feeling.

We should not be attached to the satisfaction aspect nor reject the unsatisfaction aspect of feeling. All things by nature are like them; they have both good aspect and bad aspect.

In short, Venerable Ānanda asked the Buddha seven questions in regard to feelings, the Buddha answered as above.

Buddha's Knowledge

Even when the Buddha was on his path to Buddhahood, as a bodhisatta, He had considered and pondered over feelings. As mentioned above, there are seven questions regarding feeling:

- 1) What is feeling?
- 2) What is the cause of feeling?
- 3) What is the cessation of feeling?
- 4) What is the practice leading to the cessation of feeling?
- 5) What is the satisfaction aspect of feeling?
- 6) What is the dissatisfaction or fault aspect of feeling?
- 7) What is the escape route from feeling?

The Buddha had studied these questions and answered them Himself. He had known these answers since He was a *bodhisatta*, Buddha-to-be. After He had become a *Sammāsambuddha*, a Fully Enlightenment One, He knew these answers more thoroughly and completely. He does not learn the answer from anyone.

That's why the Buddha said in a discourse called Knowledge (*ñāṇa-sutta*)⁴⁷; “These are the things called feelings’, regarding them I have not heard before, the eye of wisdom arises to me.” This implies that the Buddha studied, investigated the feelings and came to conclusion about feeling all by Himself, without hearing from any one.

Those who don't know the cause, cessation, satisfaction, dissatisfaction, escape of the feeling cannot be called monks and brahmins (*samaṇa brāhmaṇa*). This is stated in Discourse of First *Samaṇabrāhmaṇa*.⁴⁸ A real *samaṇa or brāhmaṇa* must know these aspects of feeling. If

he does not know these, it is impossible for him to abandon defilements and to attain *Nibbāna*.

*Anusaya*⁴⁹

If one is not aware of and contemplate any happy or pleasant feeling (*sukha vedanā*), what will come then? The underlying tendency to lust (*rāgānusaya*) will take place. Because of good feeling, we want to enjoy a pleasant object again and again and ever lust for it. When encountering any good thing, greed (*lobha*) or desire (*chanda*) for it will arise, and also enjoyment and satisfaction of feeling occurs.

Just as we see and recognise chilly as spicy, lemon as sour, so also we should recognise and contemplate the pleasant feeling straightaway. Then the underlying tendency to lust (*rāgānusaya*) will not take place.

When suitable conditions are obtained, lust (*rāga*) will arise. (*anurūpaṃ kāraṇaṃ labhitvā uppajjati.*)⁵⁰ When it arises, at the same time greed (*taṇhā*) will come out.

Just take the example of a lighter. It has gas in it. When we press the metal button, flame will come out. If no gas, the flame will not arise. Because it has gas as the cause, the flame will come out. Every time we press the metal button, the flame will come out because the cause and condition for it is still there.

Similarly, when seeing a delightful object with the eyes, the desire and lust for it will arise. The eye and object are the cause. If there is no seeing of it, no lust will occur. If we do not contemplate the seeing of it, the lust will take place as an underlying defilement.

When any unpleasant feeling arises and we are not mindful or know its existence, then the underlying aversion (*paṭighānusaya*) will take place. When the unpleasant feeling occurs again, the aversion will occur just as a road is opened up already. So for the first time it has a chance to take place, then for the second time, third time etc. it will happen.

In brief, if we don't contemplate unpleasant feeling (*dukkha vedanā*), our heedlessness will act as the cause, then aversion or dislike (*paṭigha/dosa*) will appear. If it is neither happy feeling (*sukha*) nor unpleasant feeling (*dukkha*), then it is neutral feeling (*adukkhamasukha vedanā*). If we don't know this neutral feeling, then the underlying tendency to ignorance (*avijjānusaya*) will take place. Why we don't know it is because it is not obvious by nature. If it happens, we are not aware of it, we are overwhelmed and covered up by delusion (*moha*). If we don't know the existence of neutral feeling, or we delight in it, we cannot overcome all sufferings yet.

Conclusion

To overcome all sufferings, we must be mindful and meditate all types of feeling. Then we can abandon craving

for pleasant or happy feeling (*sukha vedanā*), aversion for unpleasant feeling (*dukkha vedanā*) as well as ignorance for neutral feeling (*adukkhamasukha vedanā*).

Then defilements like lust (*rāga*), aversion (*dosa*) and ignorance (*avijjā*) that link with these various of feelings can be abandoned.

So, we should know the characteristics and nature of the feeling (*vedanā*) clearly and firmly. The Buddha preached many discourses regarding feelings. For today's *Dhamma* talk, I also extract and point out the seven questions on feeling as the main subject.

We have studied and considered them. May you try your best to learn and understand these facts on feelings. May you be delighted on today's *Dhamma* talk and meditate well!

Chapter Four

Today is the fourth day of *Dhamma* talk on the analysis of feeling. We will study Discourse on Sickness (*Gelañña-sutta*⁵¹) as the main subject today. There are two such discourses in the Connected Discourses on Feeling (*vedanā-saṃyutta*):

1. First Discourse on Sickness (*Paṭhamagelañña-sutta*)
2. Second Discourse on Sickness (*Dutiyagelañña-sutta*).

In them, the Buddha expounded the contemplation of feeling (*vedanā kammaṭṭhāna*). So, the person who wants to practise *Vipassanā*, or who is trying to practise *Vipassanā* should study them carefully as they are of great help and support to *Vipassanā* meditation.

Once, the Buddha was dwelling in *Vesāli* in the Great Wood (*Mahāvana*) in the Hall with the Pinnacled Roof (*Kūṭāgārasālā*). Then, in the evening, the Blessed One emerged from seclusion and went to the sick ward to raise the faith, to encourage and to give a suitable meditation subject to the sick monks and the monks taking care of the sick monks.

On that occasion, the Buddha preached the contemplation of feeling. In the chapter of Contemplation of feeling (*vedanānupassanā*) in the Great Discourse on the Foundation of Mindfulness (*Mahāsatipaṭṭhāna-sutta*), the Buddha preached to contemplate the feeling in feelings; its

meaning is contemplating the feeling as the feeling. He just preached the meditation straight away.

In these two discourses of Sickness Ward, the Buddha not only preached the meditation but also expounded the preliminary practices before undertaking the meditation practice.

Preliminary Practice

The preliminary practices are important for meditation. First, a meditator should establish his morality (*sīla*) before practising meditation. Morality is the basic foundation for meditation. To have purification of morality (*sīlavisuddhi*) is very important. Those people with impure morality will face some problems when practising meditation. Although they try to focus on the meditation objects, the mind cannot stay there, yet go to many thoughts. They will think about their past faults, or the verbal and bodily immorality. When thinking of these, their minds are not calm and cannot concentrate on the meditation object.

Remorse, sorrow, worry and guilt will arise in the mind. This is called *vippaṭisāra* (remorse) as it can destroy the happiness in the mind whenever thinking about that guilt. In *Abhidhamma*, it is called *kukkucca* that is linked with aversion (*dosa*); it is like the burning in the mind.

In the commentary, *vippaṭisāra* (remorse) is described thus “*virūpaṃ paṭisaraṇaṃ vippaṭisāro*”⁵², *virūpa* means

destroy, *paṭisarāṇa*, meaning recalling or remembering. When a fault or mistake reverberates again and again, the good states of mind are destroyed.

When remorse comes, the joy (*pīti*) in the mind is gone. When joy is lost, at the same time the tranquillity of body and mind called *passaddhi* is lost. When this tranquillity is lost, happiness or peace (*sukha*) is lost. When it is lost, concentration (*samādhi*) is lost. When there is no concentration, one cannot get the knowledge and vision of the ultimate reality (*yathābhūtañānadassana*).

That's why morality should be established in advance as the basic foundation for meditation. One who has fulfilled his morality will have joy in his mind. When joy arises, the tranquillity in the mind and body arises at the same time. When tranquillity arises, happiness arises. When one has happiness, concentration is established at the same time. The concentration will act as the foundation for the mind to see and know the ultimate truth called the knowledge and vision of conformity of truth (*yathābhūtañānadassana*). In short, purification of morality (*sīlavisuddhi*) is a support and preliminary practice to *Vipassanā* meditation.

Seven Types of Purification

If a meditator doesn't have the purification of morality, he will meet some difficulties in meditation. It will be difficult for him to get purification of mind (*cittavisuddhi*). This stage refers to concentration (*samādhi*) of mind. Here, obtaining

access concentration (*upacāra samādhi*) or absorption concentration (*appanā samādhi*) is the same as obtaining concentration and having purification of mind. These two are mentioned in the commentary: *Upacārasamādhi appanāsamādhi cāti duvidhopi samādhi cittavisuddhi nāma.*⁵³

For a *Vipassanā* practitioner, achievement in momentary concentration (*khaṇika samādhi*) means obtaining moment-to-moment concentration. By using these three types of concentration as a basis, one will get the knowledge and vision of conformity of truth (*yathābhūtañānadassana*). It also means the arising of the insight knowledges (*Vipassanāñāṇa*). That's why the purification of morality (*sīlavisuddhi*) is for the purification of mind (*cittavisuddhi*). These are as mentioned in the Discourse on Relay Chariot (*Rathavinīta-sutta*⁵⁴). In this discourse, Venerable Puṇṇa Mantāṇiputta explained to Venerable Sāriputta how one can obtain the seven purifications step by step.

Venerable Sāriputta asked: Is the purification of morality for achieving *Nibbāna*? Venerable Puṇṇa Mantāṇiputta answered in the negative.

Then venerable Puṇṇa Mantāṇiputta explained that establishing the purification of morality (*sīlavisuddhi*) is for the purification of mind. The Purification of mind (*cittavisuddhi*) is for the knowledge and vision of the conformity of truth (*yathābhūtañānadassana*) which includes the purification of view (*diṭṭhivisuddhi*), the purification of

overcoming doubts (*kaṅkhāvīṭaraṇavisuddhi*) and other purifications.

These seven purifications are like climbing a staircase. One has to climb up step by step. The first step in the start is for the second step, the second step is for the third step and the third step is for the fourth step. In short, the earlier step is for the next one which is following it. Without stepping on the step two, one cannot tread on the third step.

Just like this staircase simile, the purification called the purification of morality (*sīlavisuddhi*) should be established first as the first step. After establishing it, then one can try to achieve the second purification called the purification of mind (*cittavisuddhi*). After getting this purification of mind, one can try to achieve the knowledge and vision of the conformity of truth (*yathābhūtañāṇadassana*), which means the remaining purifications like the purification of view (*diṭṭhivisuddhi*), the purification of overcoming doubts (*kaṅkhāvīṭaraṇavisuddhi*) etc.

Just like a person who wants to go somewhere, it is important for him to know how to go on the road properly, so also, only step by step, we can achieve the seven purifications correctly and firmly.

Awaiting the Time

Now, let's come back to the two Discourses on Sickness. The Buddha starts his *Dhamma* talk with the

preliminary practice. His talk is specially intended for the sick monks and other monks who are attending and taking care of those monks. Then, he said “Dear monks, you should await the time with mindfulness and clear comprehension. This is my advice to you.” (“*Sato, bhikkhave, bhikkhu sampajāno kālaṃ āgameyya. ayaṃ vo amhākaṃ anusāsani.*”⁵⁵)

Awaiting the time means waiting for the death to come. Only the audience of the Buddha of that time like those meditating monks would accept this advice. Nowadays, if you tell this to sick people, some might be displeased and explode with anger.

In actual fact, all beings have the final moment, or the time of death. What the Buddha mean is, while waiting for this moment, don’t moan or be heedless, but be mindful and have clear comprehension on your meditation object.

Yes, it is very important to do so as the final moment will arrive one day. The final time is called *kāla*. In *Pāḷi*, death is called *kalaṃ karoti*, do the time. This event only occurs once in a life, not twice in a lifetime. One dies one time only, never twice. Besides this time, we have many other times like time to eat, time to sleep etc. But there is only one final time in a lifetime.

That’s why the Buddha said, *kalaṃ āgameyya*, one should await the time. The time here only refers to the final time of death. One should await the final time of death with

mindfulness and clear comprehension. This also means ‘don’t stay doing nothing, wasting the time, but continue to practise meditation.’

In actual fact, all people are awaiting for the final time, the time of death. There is no one who does not await this special time. We will reach our final destination or the end of journey of this life. Everyone doesn’t want to reach it, but has to reach it one day. Is there anyone who wants to go there? No one wants to go there. In fact, we want this final destination of this life to be very far away from us. This final time—no one likes it, but wants to delay or postpone it to other time.

Why do we want to change the final time of death? This is due to craving for life (*bhavataṇhā*). We want to live forever. There is also delight and craving for life called *jīvitānikanti* in *Pāḷi*. The thought of wanting to live forever is not due to own thinking, but due to the greed (*lobha*) and craving (*taṇhā*) for life. It is natural to have a desire to live forever. The Buddha advised those monks to dwell apart from greed (*taṇhā*).

Nowadays, if you go to hospital and give this kind of advice to the sick ones, will they accept it? No, they cannot bear and accept it. Maybe they get worried, sorrowful or angry.

The Buddha’s advice of awaiting the final time with mindfulness and clear comprehension is correct and beneficial

advice. Then, how to stay with mindfulness? While staying in hospital, is it to take care of the actions like eating, drinking, taking medicine, urination or defecation? We only pay attention and be careful of these things most of the time.

When visiting hospital, people will make such questions, how many times you drink water? What did you eat? How is your defecation? If one has diabetes, they will check high glucose level. If having high blood cholesterol, they will check the blood. Only these things they take notice of. However, these are not the things to be mindful as advised by the Buddha.

Mindfulness and Clear Comprehension

In accordance with the Discourse on Foundation on Mindfulness (*Satipaṭṭhāna-sutta*), one has to maintain mindfulness on the four types of object:

- a. *Kāyānupassanā*: contemplation of the body or the material phenomena.
- b. *Vedanānupassanā*: contemplation of the feeling
- c. *Cittānupassanā*: contemplation of different states of mind such as angry, sadness etc.
- d. *Dhammānupassana*: contemplation of the *dhamma*. Here, the *dhamma* refers to the remaining states of material and mental phenomena.

How to practise this foundation of mindfulness? One can contemplate his breathing (*ānāpānasati*). Instead, when

one is walking, sitting and so on, one can be mindful of the bodily movements. This is called *iriyāpatha*. Likewise, one should be mindful of the bending and stretching of the legs or hands. Moreover, one can be mindful of the Four Great Elements in the body. Or, one can compare one's body to the corpse in the cemetery. Actually, our bodies are not much different from the dead body.

The Buddha asked us to establish this mindfulness on the body, so that no unwholesome states (*akusala*) will arise in our minds.

*“Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ”*⁵⁶

“Here, monks, a monk dwells contemplating the body in the bodies, with effort, clear comprehension and mindfulness, removing the covetousness and grief in the world.” When contemplating the body that is called the world, the covetousness (*abhijjhā*) and grief (*domanassa*) will not happen. To be free from these unwholesome states, we must have effort (*ātāpī*), clear comprehension (*sampajāna*) and mindfulness (*satimā*)⁵⁷.

As mentioned before, we must contemplate the four objects; body (*kāya*), feeling (*vedanā*), mind (*citta*) and *dhamma*.

If one has greed, one must know it. If one has non-greed, one must know it. So also one must know aversion and non-aversion, or delusion and non-delusion. Here, the *Pāli* word *anupassanā* means seeing the natural phenomena again and again.

As for the fourth object called *dhamma*, the first type is the hindrances (*nīvaraṇa*). The meditator has to know if the hindrance arises, or the hindrance does not arise. Also he should contemplate how there is the arising of unarisen sensual desire. And he should contemplate how there is the abandoning of sensual desire once it has arisen. And he should contemplate how there is no arising of sensual desire that has been abandoned in the future.

The Buddha's advice for a meditator is to contemplate either one of those four objects, and not to be heedless of them. The Buddha also said we should clearly comprehend the object. Clear comprehension is called *sampajañña* in *Pāli*. In *Mahāsatipaṭṭhāna-sutta* or in the Discourse of Sickness (*Gelaṅṅga-sutta*), there are seven ways by which one should clearly comprehend. These are:

1. Moving forward and backward
2. Looking ahead and looking aside
3. Bending and extending his limbs
4. Wearing the robes, carrying outer robe and bowl
5. Eating, drinking, chewing food and tasting

6. Defecating and urinating and
7. Walking, standing, sitting, falling asleep, waking up, speaking and keeping silent.

The clear comprehension of non-delusion (*asammoha sampajañña*) means that one must know the real truth on the material and mental phenomena, but not thinking with misconception and delusion. When one is moving forward, one will think “I am walking, or a being is walking.” This is delusion. When one is moving forward, one should know, there is no ‘I’, self, soul who is walking; due to wind element, the rūpa is moving from one place to another. When one is moving backward, one must have clear comprehension as well.

This is one type of clear comprehension. In total, there are four types of clear comprehension.

1. Clear comprehension of suitability (*sappaya sampajañña*)
2. Clear comprehension of benefit (*sāthaka sampajañña*)
3. Clear comprehension of domain (*gocara sampajañña*) and
4. Clear comprehension of non-delusion (*asammoha-sampajañña*)

Clear comprehension of suitability (*sappaya*) means considering the suitability of each activity. Clear comprehension of benefit (*sāthaka*) is considering the

usefulness of an activity. Clear comprehension of domain (*gocara*) is to consider the domain or the suitable place. Here the domain refers to the four foundations of mindfulness, or the four types of object that are body, feeling, mind and *dhamma*.

In those seven activities, one must be clearly aware that there is only materiality and mentality (*nāma-rūpa*); there is no soul, “I” etc that is moving forward, backward and so on. Starting from moving forward, even to urination and defecation, from waking up to falling sleep, when keeping silent or talking with others, one must be aware of and clearly comprehend these bodily actions.

After the clear comprehension section, the Buddha starts to expound how to contemplate feeling. When the meditator staying with mindfulness and clear comprehension, without heedlessness, with effort, inclines his mind toward *Nibbāna*, there arises the pleasant feeling.⁵⁸ He has to be aware that a pleasant feeling has arisen. So also he must know the occurrence of any unpleasant feeling and neutral feeling.

What Does the Feeling Depend on?

The meditator will know; due to certain causes, these feelings arise. When sitting well and staying comfortably, the good and pleasant feeling arises. Due to unsuitable conditions like sitting and staying uncomfortably, the unpleasant feeling will arise. Due to the unobvious feeling, or if he does not

know it, the neutral feeling arises. The meditator should know the time of their happening.

These feelings are dependent on something, not independent. Dependent on what? They are dependent on this very body (“*imameva kāyaṃ paṭicca uppanno*⁵⁹”). If there is no body, can we say we are sitting well or staying well? If there is no body, can we say we are sitting unwell or stay unwell? Or if there is no body, can the neutral feeling arise?

In actual fact, dependent on the body, the three types of feeling will arise. This dependence on body is mentioned in the First Discourse on Sickness. In the Second Discourse on Sickness, the Buddha said that feeling arises dependent on contact. Here, contact (*phassa*) is the coming together of the mind and the object.

So, the meditator should consider thus: Arising dependent on a body that is impermanent, conditioned, dependently arisen, how could the pleasant feeling, unpleasant feeling or neutral feeling be permanent? Or these feelings dependent on contact that is impermanent, how could they be permanent?

Here, the meditator should know the following three facts very well:

- i. There are three kinds of feeling.
- ii. Dependent on the body as condition or the contact as condition, feeling arises.

iii. As the body or contact is impermanent, the feeling that depends on it is also impermanent.

For the insight knowledge (*Vipassanāñāṇa*) to be developed furthermore, we have to consider these facts, especially the third fact, seriously, deeply.

Hence, the body and contact as well as all feelings are impermanent. Other mental phenomena dependent on the body are also impermanent. In short, we should strongly keep in mind that any *dhamma* dependent on another *dhamma* that is impermanent by nature is also impermanent. How can it be ever-lasting? No, it is also impermanent and transient by nature.

Abandon the Underlying Tendency of Defilement

Then the meditator, dwells contemplating the impermanence in the body and the impermanence of feeling, dwells contemplating the vanishing, dwells contemplating the fading away of lust, dwells contemplating the cessation and dwells contemplating the relinquishment of feeling. (“*so kāye ca sukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.*”)

He sees the impermanence, vanishing, cessation and so on of the pleasant feeling, also the unpleasant feeling and neutral feeling as well. Every time he sees thus, he will not be attached to the pleasant feeling anymore. The reason is that he

sees that this pleasant feeling is transient by nature, after arising it will fade away soon. Anything impermanent by nature is not dependable and reliable as the refuge. Then his attachment and lust will fade away. So, he can abandon the underlying tendency to lust (*rāgānusaya*) to feeling and the sense object he encountered.

Normally, at first when a pleasant and happy feeling due to a delightful object appears, he will be satisfied with it, and when thinking about it, he wants it to happen again. However, when he encounters an undelightful object, he dislikes it and the underlying tendency to aversion (*paṭighānussaya*) will take place. If it is an object that he does not know or if it is not a prominent object, the underlying tendency to ignorance (*avijjānussaya*) will take place.

When he contemplates the pleasant feeling and clearly sees its impermanent nature, he will be no more attached to it and will not lust for the feeling. Thus the *rāgānusaya* will not take place. When he contemplates the unpleasant feeling and clearly sees its impermanent nature, he will not dislike. So, the underlying tendency to aversion (*paṭighānussaya*) will not take place. When he contemplates the neutral feeling and is aware of its impermanent nature, the underlying tendency to ignorance (*avijjānussaya*) will not take place.

In short, when he can clearly realise the impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*) characteristics of the pleasant, unpleasant or neutral feeling,

he will no longer have attachment, aversion or ignorance on their natures. Thus the underlying tendency to lust (*rāgānussaya*), underlying tendency to aversion (*paṭighānussaya*) and underlying tendency to ignorance (*avijjānussaya*) are abandoned.

Thus, whatever feeling arises, it is just to be experienced without being yoked. (“*visamṃyutto vedetīti*”⁶⁰) When feelings are disconnected from lust (*rāga*), aversion (*dosa*) and delusion (*moha*), they are free from these unwholesome states. The feeling will appear just as a feeling only. It is very important point for us:

1. Not to have lust (*rāga*) when appears a pleasant feeling (*sukha vedanā*);
2. Not to have aversion, anger, dislike (*dosa* or *paṭigha*) when there appears an unpleasant feeling (*dukkha vedanā*);
3. Not to have delusion (*moha*) or ignorance (*avijjā*) when there appears a neutral feeling (*adukkhamasukha vedanā*).

As long as there exist the body and also the contact that is called *phassa* that connect the mind with the object, they act as the cause and condition, so the feelings will arise. They will exist where the body and contact exist. At the end of the life, together with the cessation of body and contact, these feelings will not appear.

Remember that we cannot overcome feelings, but we just have to try our best to know their existences and their

individual characteristics and nature. The doctrine of Dependent Origination (*Paṭiccasamuppāda*) explains that feeling (*vedanā*) arises due to contact (*phassa*). Contact is the cause and condition for the arising of feeling. When contact ceases, feeling also ceases. Here, contact is the cause of feeling.

Contact (*phassa*) ceases when the six sense bases (*saḷāyatana*) cease. Again, the six sense bases cease when mentality and materiality (*nāma-rūpa*) cease. Mentality and materiality (*nāma-rūpa*) cease when the consciousness (*viññāṇa*) ceases. Consciousness (*viññāṇa*) ceases when formations (*saṅkhārā*) cease. Finally, formations (*saṅkhārā*) cease when ignorance (*avijjā*) ceases.

Why does ignorance cease? When the insight knowledges (*Vipassanāñāṇa*) arise, ignorance will cease. Ignorance is weakened gradually as the insight knowledges (*Vipassanāñāṇa*) become gradually mature. When a meditator attains the different levels of path and fruition knowledge (*magga-phala ñāṇa*), and finally at the stage of *arahatta-magga-phala ñāṇa*, ignorance (*avijjā*) is completely uprooted.

Here, we can use the simile of oil lamp and candle to understand better the causes and conditions for ignorance or delusion. There are oil and a wick in an oil lamp. These two act as the cause to produce the flame that is the result. Or the wax and wick of the candle are the causes and the flame is the produced result. According to the Buddha's advice in these

two Discourses on Sickness, the body and contact (*phassa*) are the causes. The defilements like lust (*rāga*), aversion (*dosa*), and delusion (*moha*) are likened to the oil; the body or contact to the wick. Dependent on the oil of defilements; and the body or contact as the wick, the flame of feeling will arise. Once the oil (defilements) and wick (body, contact) are consumed up, the flame (the feeling) will cease and cannot exist anymore.

When does the flame (the feeling) cease forever? It ceases at the attainment of *Nibbāna*. Don't search elsewhere for *Nibbāna*. Search for it inside your body. It is not at a Hinthada city, Bago city etc. [Note: these two are cities in Myanmar]

The World

In the Discourse Concerning Rohitassa ⁶¹, the Rohitassa deity once approached the Buddha. He explained how in the past life he searched for the end of the world. The Buddha explained that:

1. One cannot reach the end of the world by walking.
3. The world refers to the world of formation (*saṅkhāraloka*)
4. The end of the world refers to attainment of *Nibbāna*.
5. One should search for truth inside one's own body of a fathom-length.

The commentary to this discourse makes further explanation:

- i. The world (*loka*) is the Truth of Suffering (*dukkhasacca*)
- ii. The cause of world (*lokasamudaya*) is the Truth of Origin of Suffering (*samudayasacca*). This is craving (*tanhā*).
- iii. The cessation of the world (*lokanirodha*) is the Truth of Cessation (*nirodhasacca*). This is *Nibbāna*.
- iv. The practice leading to the cessation of the world (*lokanirodhagāminipaṭipada*) is the Truth of Path (*maggasacca*). This is the Noble Eightfold Path.

The work of *Vipassanā* is searching for the noble *Dhamma* or real truth inside one's own body. By the first one, the world (*loka*) means the truth of suffering that is one's own mind-matter (*nāma-rūpa*). We need to contemplate our own phenomena with the fourth, the Truth of Path (*maggasacca*). That means we need to develop the Truth of Path (*maggasacca*) to see the Truth of Suffering (*dukkhasacca*). So the Truth of Path (*maggasacca*) is called 'to-be-developed' (*bhāvetabba*). Here, the Truth of Path (*maggasacca*) refers to the Noble Eightfold Path; it has eight factors - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

However, in the world, most people only want to develop craving. They want more and more. Only few people are really interested to develop the path leading to the cessation of craving.

By developing the Truth of Path (*maggasacca*) on the object of *Vipassanā* practice that is the Truth of Suffering (*dukkhasacca*), what advantages do we get?

We will achieve

- 1.) The eradication of the Truth of Origin of Suffering (*samudayasacca*) which is the craving, and
- 2.) The realisation of the Truth of Cessation (*nirodhasacca*), that is, *Nibbāna*.

We have to eradicate craving first as the first step, then we can realise *Nibbāna* later as the second step. We cannot jump over the steps; we have to go step by step. In simple language, by removing something – craving (*taṇhā*), we obtain the other thing—*Nibbāna*.

After the Buddha became the Fully Enlightened One, he uttered his first great paean (*udāna*). It goes as follows: “*anekajātisaṃsāraṃ... taṇhānaṃ khayamajjhagā.....*” The total cessation (*khaya*) of craving (*taṇhā*) refers to the attainment of the *arahatta-magga-phala ñāṇa*. Craving will not cease by itself. Only through the right practice of *Vipassanā* and by developing insight knowledges (*Vipassanāñāṇa*), we achieve the total cessation of craving.

Types of Insight Knowledge

Finally, we have to search for the cessation of craving for existence (*bhavataṇhā*). This means the attainment of the path and fruition of the arahant (*arahatta-magga-phala*). To

get it, we have to practise *Vipassanā* and develop various types of insight knowledges. When series of insight knowledges (*Vipassanāñāṇa*) is fully developed, then:

1. For the first time, one gains the path and fruition of the stream-enterer (*sotāpatti-magga-phala*);
2. For the second time, one gains the path and fruition knowledge of the once-returner (*sakadāgāmi-magga-phala*);
3. At the third time, one gains the path and fruition of knowledge of the non-returner (*anāgāmi-magga-phala*);
4. Lastly, when the insight knowledge (*Vipassanāñāṇa*) is in the greatest strength and mightiest force, one will obtain the path and fruition knowledges of the arahant (*arahatta-magga-phala*) and all defilements such as craving etc are totally eradicated.

It is not at one series of insight knowledges (*Vipassanāñāṇa*) that one will attain all four path and fruition knowledges (*magga-phala ñāṇa*) at the same time. Of course, it is possible for a meditator to attain four path and fruition knowledges at one sitting of meditation.

As said before, through the series of different insight knowledges (*Vipassanāñāṇa*), one will get different path and fruition knowledges (*magga-phala ñāṇa*). When the meditative power is strongest, the insight knowledge is sharpest, then one will become an arahant.

The path and fruition knowledge of the stream-enterer (*sotāpatti-magga-phala*) is called *dassana* in *Pāḷi*; its meaning is seeing. Some people think this is philosophy or idea only. In fact, it is the penetration of the realisation of *Nibbāna* and the realisation of the Four Noble Truths for the first time.

The path knowledge of the once-returned (*sakadāgāmi-magga*), the path knowledge of non-returned (*anāgāmi-magga*) as well as the path knowledge of the arahant (*arahattamagga*) are called *bhāvanā* (cultivation, development). They are to be cultivated and developed. For the first time, a meditator will see the *Nibbāna* through insight knowledges, then he has to develop these insight knowledges fully till the attainment of arahatship. That's why the path and fruition knowledge at the stream-enterer level is called 'seeing' while at the remaining higher levels, it is called 'development'.

Some people say that since there are four levels of path and fruition (*magga-phala*), there are also four *Nibbānas*. They think the *Nibbāna* seen by the path and fruition of the stream-enterer (*sotāpatti-magga-phala*) is not the same to the *Nibbāna* in the path and fruition knowledge of the once-returned (*sakadāgāmi-magga-phala*) etcetera. It is not true.

In short, the *Nibbāna* that is first seen by path and fruition of the stream-enterer (*sotāpatti magga-phala*) is actually seen more clearly by the following higher levels of

path and fruition knowledges (*magga-phala*). When the stages of insight knowledges (*Vipassanāñāṇas*) are developing, the defilements are eradicated gradually. At the end of *Vipassanā* practice - the path of the arahant (*arahatta magga*), the defilements (*kilesa*) starting with ignorance (*avijjā*) and so on are completely uprooted.

When a meditator knows feeling as it really is, or by contemplating feeling as just a feeling, then by seeing the impermanent nature of it, he can eradicate defilements.

The Buddha preached the aforesaid meditation methods to the sick monks and the monks attending to the sick monks. These are recorded in the two discourses on Sickness.

In conclusion, one must contemplate feeling with mindfulness and clear comprehension, know the existence of the pleasant feeling (*sukha vedanā*), unpleasant feeling (*dukkha vedanā*) or neutral feeling (*adukkhamasukha vedanā*) in oneself as well as make effort to see their characteristics of impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*). Then the underlying tendency to defilements (*anusaya*) such as lust, aversion and delusion will not take place. Finally, by removing the cause of feeling that is body or contact and also through the cessation of defilements, then all sufferings will cease forever.

May the audience practise the contemplation of feeling as taught by the Buddha. May you all rejoice at this *Dhamma* talk and practise accordingly.

Chapter Five

Today is the fifth and final day of *Dhamma* talk on the analysis of feeling.

I have extracted the essence from 31 discourses from the Connected Discourses on Feeling (*vedanā-saṃyutta*). Don't think that today is the last day, and so all facts regarding feeling have been completely mentioned in the previous *Dhamma* talks. Actually, the Buddha preached many different aspects and facts on feeling. But they are still remaining facts on feelings that I have not expounded yet. Why not? First, I look at the connected parts. The Discourse on Many Feelings (*Bahuvedanīya*)⁶² is the left one in which *sukha vedanā* is explained up to *Nibbāna* level. The reason I did not mention this discourse few days ago is that it is not connected with the normal types of feeling.

Nibbāna is the Supreme Happiness

The Buddha preached that *Nibbāna* is the supreme happiness (*Nibbānaṃ paramaṃ sukham*)⁶³. Here the happiness in *Nibbāna* has nothing to do with the pleasant feeling (*sukha vedanā*) of the three types of feeling I mentioned before.

People have doubt about this statement. They question whether there is happy feeling in *Nibbāna*. This happiness expressed by the Buddha is not similar to the pleasant and happy feeling that normal people always experience.

Once Venerable Sāriputta was preaching *Dhamma* to the audience of monks. He said, “Friend, Happy is this *Nibbāna*”. (“*Sukhamidaṃ, āvuso, Nibbānaṃ.*”⁶⁴”) When said like this, Venerable Udāyī was not satisfied, so he pointed out: “Dear friend Sāriputta, isn’t it that there is no feeling in *Nibbāna*? Then how can *Nibbāna* be called happiness?”

The audience at that time, unlike the audience now, sitting quietly, listened to the *Dhamma* talk. Sometimes, there were questions and answers between the *Dhamma* preacher and audience. Also if they were unsatisfied with some points, they would state their own opinions.

Then, the answer of Venerable Sāriputta is that as there is no feeling in *Nibbāna*, that is why *Nibbāna* is called happiness. This statement can cause confusion. The answer of Venerable Sāriputta to Udāyī’s question is very good and worthy enough to take extra note. Because of having no feeling in *Nibbāna*, it is called happiness.

Normally, in the world, people think that only when feeling exists, then they can feel happy. If there is no feeling at all, there is only suffering. So happiness for them is always linked and mixed with feeling.

Once, *Dhammadinnā bhikkhunī* said to *Visākha* lay devotee who was her husband in her lay life. She said, when *sukha vedanā* or pleasant feeling exists, there arises happiness;

when it changes, and then there becomes suffering. (“*Sukhā kho vedanā ṭhitisukhā vipariṇāmadukkhā*”)⁶⁵

People might also consider thus: when *Nibbāna* exists, there arises happy feeling, when it changes, there comes suffering. The above *Pāli* statement has nothing to do with *Nibbāna*. As there is no feeling in *Nibbāna*, there is only happiness. This happiness is different from the happiness known by ordinary worldly people. They can only tell the comparative happiness that they have always encountered. They don't know that kind of happiness which is experienced where no feeling exists at all.

When I was young, I read a book written by a sayadaw regarding the happiness in *Nibbāna*. The happiness of *Nibbāna* can be compared with a good sleep. Supposing a person is very tired and could sleep very well. On waking up, he feels refreshed and energetic and enjoys a good, relaxed feeling. He will say, “It was a very good sleep.” Actually, during sleep time, he slept very well and he did not know any feeling. Because of not knowing any feeling, later when he wakes up, he can say there is a kind of feeling that is good.

Sleep is just a simile to exemplify the state of *Nibbāna*. But it is far too different to be correct in actual sense. During a very good sleep, sometimes dreams may appear, so some feelings arise. But in a deep sleep, a person does not know any feeling.

When a meditator is practising *Vipassanā*, he will observe the conditioned things (*saṅkhāra*) that are ever arising and passing away. Soon, he feels weary, disgusted, disenchanted and fed up with the ever transient nature of conditioned things. Soon, there is no arising and hence no passing away. At that time, there is no weariness and disenchantment.

The time when all conditioned things have cease is a very happy time as there is no disenchantment, so we say Nibbāna is the supreme happiness (“*Nibbānaṃ paramaṃ sukhaṃ*”). It is beyond comparison because it is higher and better than any other pleasant and happy feeling (*sukha vedanā*). The pleasant feeling felt by the worldling (*puthujjana*) and related to the mind is called *vedayita*. The feeling that has no connection with the mind at all is called *santi sukha*. *Santi sukha* means the happiness that is completely calm and quiet, or the happiness without any feeling.

If there is any feeling, this feeling is also subject to change (*vipariṇāma*) and hence suffering arises. As there is no feeling in *Nibbāna*, *Nibbāna* is not subject to change.

The Buddha said that due to the impermanence, all feelings are called suffering. I have mentioned this *Pāḷi* statement “*yaṃkiñci vedayitaṃ sabbam taṃ dukkhasminti*”⁶⁶ before.

Why are all feelings called suffering? “*Saṅkhārānaṃyeva aniccatam sandhāya*”⁶⁷, Referring to the impermanent nature, instability or no continuity of the conditioned things (*saṅkhāra*), the Buddha notes all feelings as suffering.

Dependent on the body, a pleasant feeling or unpleasant feeling arises. Of them, the feeling which is not prominent is called *adukkhamasukha vedanā*.

Anusaya

When feeling arises, does it arise singly? The Buddha said, in the worldling (*puthujjana*), when a pleasant feeling (*sukha vedanā*) arises, simultaneously, the underlying tendency to lust (*rāgānusaya*) also takes place. When having suitable conditions, it will arise. (“*Sukhāya vedanāya rāgānusayo anusetīti*”)

For example, when we see the food we like, the happiness and delight will come out and we want to eat it. The *rāgānusaya* has taken place already.

Here, *anusaya* means an underlying tendency, potentiality, proclivity; it is made of two words: *anu* means ‘continue’, ‘non-stop’; *saya* means ‘existing by itself when the suitable conditions exist’.

Some people might argue that *anusaya* might be also impermanent (*anicca*). The underlying tendency to defilement

(*anusaya*) always dwells in our five aggregates. When conditions conduce, it will emerge.

It is like a lighter. As long as there is gas inside, when we press the metal button, it will strike against the flint inside, and then a flame will be produced. We can call the *anusaya* potentiality or possibility for something to happen.

Or those who are diagnosed as having AIDS or Hepatitis are called people with AIDS positive, Hepatitis B or C positive. Positive means the detection of such germs in the body. We cannot see them ourselves, but as they are detected with the microscope so we believe in their existence. These germs are countless. So also the *rāgānusaya* in us cannot be counted. If we are *rāgānusaya* positive, maybe we have to go to hospital to check up! (This is a joke!).

When we see an object that we like, delight, joy (*somanassa*) and happy feeling (*sukha*) occur. At the same time, *rāgānusaya* also takes place. It becomes a frequent thing, and it runs its course.

As said, *anu* means again and again, happening non-stop; *saya* means the arising of something when conditions are conducive to it. So, *anusaya* follows feeling and it is included in the feeling group.

However, it will not occur all the time. There are *sukha vedanās* in *jhāna*, path (*magga*) and fruition (*phala*). At

these higher states of mind, the underlying tendency to lust (*rāgānusaya*) will not take place.

Only after abandoning the lust for the sensuous object, or the pursuit of happiness in sensuous pleasure (*kāmasukha*), then the *sukha vedanā* in the higher states such as *jhāna*, *magga*, *phala* will happen. The ordinary *sukha vedanā* has the same nature as the *sukha vedanā* in those states. But in the higher states, feeling takes place without *rāgānusaya*.

To obtain the first *jhāna*, one has to depart from the sensuous pleasure, and depart from the unwholesome states, (“*Vivicca kāmehi, vivicca akusalehi dhammehi*”) ⁶⁸. So, to attain the first *jhāna*, one has to abandon *kāmarāga*. So, don't think *rāgānusaya* is happening all time with *sukha vedanā*.

What is our purpose of contemplating *sukha vedanā*? The intention of meditation is to abandon *rāgānusaya*. (“*Sukhāya vedanāya rāgānusaya pahātabba*”). A meditator should try to make effort to abandon the *rāgānusaya* on *sukha vedanā*. If he does not contemplate *sukha vedanā*, but just let it take its own course, whenever a *sukha vedanā* occurs, *rāgānusaya* will accompany it and this becomes a habitual action.

Besides *sukha vedanā*, *dukkha vedanā* also arises when the situation is uncomfortable. Once it arises, the underlying tendency to aversion (*paṭighānusaya*) will take place. (“*Dukkhāya vedanāya paṭighānusayo anusetīti*.”).

Paṭigha means ill-will, aversion, anger or displeasure. When *dukkha vedanā* such as ear-ache, tooth-ache or stomach ache arises, people tend to get angry and displeased.

I once met a woman devotee who had a very severe headache. When it occurred, she would hit her head with her fists and at the same time called out, “Help me! Help me!” Don’t you ever meet people who will get angry or upset when *dukkha vedanā* arises? Even we ourselves are in a bad mood when *dukkha vedanā* arises. No one in pain will smile, but frown and moan with pain. When *paṭighānusaya* comes, it only occurs with displeasurable feeling (*domanassa*).

People who study *Abhidhamma* will know aversion (*paṭigha*) and displeasurable feeling (*domanassa*) occur in pair; they cannot be separated. There are 2 *dosa-mūla cittas*, which are 1. Hatred-rooted consciousness accompanied by displeasure, connected with aversion, unprompted (*domanassa-sahagata paṭigha-sampayutta asaṅkhārika citta*) and 2. Hatred-rooted consciousness accompanied by displeasure, connected with aversion, prompted (“*domanassa-sahagata paṭigha-sampayutta saṅkhārika citta*”)

So, when aversion (*paṭigha*) happens, the displeasurable feeling (*domanassa*) also arises and vice-versa. Their natures are not the same; *domanassa* is *vedanā cetasika* (mental factor of feeling) while *paṭigha* is *dosa cetasika* (mental factor of hatred). When *paṭighānusaya* arises, it is not

the end of story yet. The remaining *akusala* mental factors will also take place.

That's why the intention of meditation is not to let the *paṭighānusaya* arise over *dukkha vedanā*, but to abandon it. (“*Dukkhāya vedanāya paṭighānusayo pahātabba.*”). The meaning of meditation is to abandon the undesirable things; only by seeing the truth, we can abandon it.

There is a feeling that is neither *sukha vedanā* nor *dukkha vedanā*. It is a neutral feeling called *adukkhamasukha vedanā*. When it arises, *rāgānusaya* or *paṭighānusaya* will not take place, but the underlying tendency to ignorance (*avijjānusaya*) will happen. When we don't know this feeling, *avijjānusaya* will happen. (“*Adukkhamasukhāya vedanāya avijjānusayo anusetīti.*”)

Don't think *avijjānusaya* is not a fault. It actually covers up the real truth. Due to it, a person who tries to search for the path to escape from the rounds of existence (*samsāra*) cannot find the escape path. As we don't know it or we are ignorant of it, we do not try to make effort to escape from the rounds of rebirth.

Naturally, when we don't know we have some sickness, we can stay in peace. When we know it, our mind will get very upset and try to do away with it. Before we don't know about it, we will not make any effort to cure it. Just like a blind man, even a ghost sitting next to him, will not

be frightened. Why? Because he cannot see it. Only if he hears the frightening sound of it, maybe he gets scared. So also a deaf one will not be scared if you frighten him with an awful frightening sound. Likewise, ignorance (*avijjā*) can be compared to a blind man who cannot see any sight.

So the intention of contemplating the neutral feeling (*adukkhamasukha vedanā*) is to abandon to the underlying tendency to ignorance (*avijjānusaya*) of this feeling.

If the *rāgānusaya*, *paṭighānusaya* and *avijjānusaya* based on the three feelings can be abandoned, the other defilements (*kilesa*) will be abandoned; the *saṃyojana* like conceit (*māna*) and so on are eradicated and all sufferings found in the round of rebirth (*samsāra*) will be terminated. These are the advantages and benefits of the practice.

The Pleasant Feeling Should be Seen as Pain

Then, how should we contemplate *sukha vedanā*? In the Discourse of Should-be-Seen (*Daṭṭhabba-sutta*)⁶⁹, the Buddha gives us the methods.

The happy and pleasant feeling (*sukha vedanā*) should be seen as pain or unpleasant feeling (*dukkha vedanā*). (“*Sukhā vedanā dukkhato daṭṭhabbā*”⁷⁰). All people dislike and do not welcome painful feeling (*dukkha vedanā*) but want and delight in pleasant feeling (*sukha vedanā*) only, so we must see *sukha vedanā* as *dukkha vedanā*. That’s why in the worldly life, people wish each other a happy birthday on their

birthdays, or wish each other a happy new year on the New Year day. The reason is that people like and delight in good and happy feeling. However, a meditator has to see *sukha vedanā* as *dukkha vedanā* in order to abandon it.

How to do this? This must be done according to the Pāli statement “*sukha vedanā ñhitisukhā viparināṃmadukkhā*”. The pleasant feeling still existing is pleasant; when it changes, it becomes suffering. *Sukha vedanā* does not exist forever, but it is transient by nature and subject to change. When it changes, suffering arises. If we only see *sukha vedanā* always existing and permanent as its nature, we will never come to view it as *dukkha vedanā*. So, we have to see the impermanent (*anicca*) nature of it, then we come to see the pleasant feeling unsatisfactory and faulty. We then will no longer cling to it.

If one has *saṃyojana* or attachment to someone and only see his cuteness, attractive aspect only, can that person cut off this *saṃyojana*? Only by seeing his bad points or unattractive aspects, then can one reduce the attachment or fetters (*saṃyojana*) to him.

Unpleasant Feeling Should be Seen as Spike, Dart or Thorn

As for *dukkha vedanā*, it should be seen as a spike, dart or thorn (*salla*). (“*Dukkhā vedanā sallato daṭṭhabbā*”)⁷¹

Dukkha vedanā should be contemplated as a stronger painful feeling. *Dukkha* has the three general characteristics — impermanence (*anicca*), unsatisfaction

(*dukkha*) and non-self (*anatta*). It should be seen as a disease (*ābādhā*), as a spike (*salla*) or as a boil (*gaṇḍa*).

There are forty meditation methods to contemplate the five aggregates as impermanent, as painful, as a disease, as a boil, as a spike, a calamity, a disease. (“*aniccato, dukkhato, rogato, gaṇḍato, sallato, aghato, ābādhato,*”⁷² To be disenchanted with feeling, we have to see *dukkha vedanā* as a spike or thorn (*salla*). When we see the *dukkha* feeling as a spike or thorn, *paṭighānusaya* will not happen anymore.

Neutral Feeling Should be Seen as Impermanence

As for the neutral feeling (*adukkhamasukha vedanā*), it should be seen as impermanent. (“*adukkhamasukhā vedanā aniccato daṭṭhabbā*”). It has the transient nature. It ever arises and passes away. These ways of seeing the three types of feelings as mentioned above are expounded in the Discourse of Should-Be-Seen (*Daṭṭhabba-sutta*).

When we meditate feelings, we can see their true nature and realise the real truth. So we will not attach and cling to them anymore. By removing fetters (*saṃyojana*), the unwholesome states of mind such as conceit (*māna*) and so on are also removed, so all sufferings will cease forever.

A Worldling and a Noble One

Both the worldling (*puthujjana*) and the noble one (*ariya*) have all three kinds of feelings: *sukha vedanā*, *dukkha vedanā*, *asukhamadukkhavedanā*. Noble ones include the

Buddha and arahants. When encountering those feelings, what are the differences in their response?

The ignorant one (*assutavā*) refers to the worldling who has not heard or learned the *Dhamma*. (“*Assutavā puthujjanoti āgamādhigamābhāvā ñeyyo assutavā iti.*”⁷³). The very much learned (*bahussuta*) refer to people who have heard and learnt the *Dhamma* as well as practising meditation.

One who has not even heard nor learnt the Buddha’s discourses called *āgama* can be recognized as an ignorant worldling. For example, maybe he never hears the statement that one should abandon the underlying tendency to lust for the pleasant feeling. As he does not hear it, he does not even know that he has to abandon it.

Adhigama means the attainment of path (*magga*) and fruition (*phala*) like the path of the stream-enterer (*sotāpatti magga*) up to the path of the arahant (*arahatta-magga*). It also refers to the attainment of insight knowledges (*Vipassanāñāṇa*).

You, audience, should not be an ignorant one (*assutavā*). That’s why at these *Dhamma* talks, I take the pains to inform you about the aspects of feeling: what is feeling, what is the cause of feeling, how the unwholesome states (*akusala*) arise due to feeling. When you have learned these facts, you will have *āgama* (knowledge) and become a much learned one (*bahussuta*).

For the attainment (*adhigama*), you have to practise *Vipassanā* so that you will obtain the insight knowledges (*Vipassanāñāṇa*). So, what is the difference between the worldling and the Noble person when encountering painful feeling?

When a worldling has a bodily pain (*kāyika dukkha*) like tooth-ache, back pain, or mental pain (*cetasika dukkha*), thinking of bad things, then he will be in sorrowful (*soka*) mood. Some will moan, shed tears or cry out. Some will be in daze, their mind will be in delusion and they even do not know what to do next.

Some people will search for ways to escape from painful feeling (*dukkha vedanā*). Some take paracetamol, and some go for analgesic or anti-pain injection. However, these ways enable a transitory escape from problems. The painful and unpleasant feeling has the potential to come back.

People do all sorts of things to escape from painful feeling because they don't know the conditions and cause of it nor realise its true nature. If *paṭighānusaya* has taken place, delusion (*moha*) is included already. So, they face more problems. First, mental sorrow and lamentation happen on account of pain. Second, they will search for sensual pleasure (*kāmasukha*) to be relieved of painful feeling. Third, they are yearning and longing for happiness. We can compare these cases to the state of people pierced by a spike or thorn again and again.

Or we can call the first spike *kāyika dukkha*. Owing to the pain of being pierced by a spike, one cannot bear it, so mental painful feeling (*cetasika dukkha*) like aversion or sorrow and so on will take place. The mental painful feeling is the second spike. Then there comes out wish and yearning for sensual pleasure and thus the lust for sensual pleasure (*kāmarāga*), as the third spike, will pierce that person.

Or, the first spike that pierces the body refers to *dukkha vedanā*. When it is not pulled out yet and still inside the body, then the underlying tendency to aversion (*paṭighānusaya*) occurs. It is considered as the second spike. Then the third spike, the wish for the sensual pleasure, that is the underlying tendency to lust (*rāgānusaya*) also happens. How painful it is! Imagine being pierced with spikes one after another. The first spike has not been pulled out yet, the second pierces in and the third spike also goes into the body. We can imagine that it is very painful.

When the worldling (*puthujjana*) meets with sufferings, not only do they have to face painful feeling (*dukkha vedanā*), *paṭighānusaya* will also come in. Due to the aversion (*paṭigha*), they seek for sensual pleasure but they don't know the real escape. They only know how to seek for relief and the happiness arising in sensual pleasure (*kāmasukha*) and try to enjoy themselves. Some insist they enjoy in a lawful way (*dhamma*), but actually most of time they live in unlawful way (*adhamma*).

The worlding cannot escape from the samsaric sufferings because they don't know the aspects of feeling: the cause of feeling (*samudaya*), the cessation of feeling (*atthaṅgama*), the enjoyment of feeling (*assāda*), the disenchantment (*nibbidā*) and the escape (*nissaraṇa*).

Sukha vedanā will come with *rāgānusaya*, *dukkha vedanā* with *paṭighānusaya*, *adukkhamasukha vedanā* with *avijjānusaya*. Feelings are always mixed up with these underlying tendencies or proclivities (*anusaya*).

Feeling does not arise simply by itself, but the feelings always mix up with these *anusaya*. When feelings arise, we must therefore separate from the *anusayas*. That's why we have to contemplate all feelings with mindfulness and clear comprehension.

Even the Buddha and arahants have stomach pain and leg pain. But they can see these *dukkha vedanās* as spike or thorn, and understand that feeling is subject to change. They have only one type of pain that is bodily painful feeling (*kāyika dukkha*) but no mental painful feeling (*cetasika dukkha*).

How to stop the feeling at the feeling level, not letting it develop to *anusaya*? The commentary on *Mahāsatipaṭṭhāna-sutta*⁷⁴ mentions a few interesting stories on how to overcome feelings.

Tissa Monk

There was a monk called Tissa. He gave up his forty ten millions (*koṭi*) of money to his younger brother and the wife. Then he went to the forest to practise meditation alone. Then the wife of the younger brother was afraid that when he would disrobe and ask to return his money, they had to share it with him. So, she hired five-hundred bandits to kill him.

The bandits had five leaders with hundred men each. They investigated his whereabouts and later came to the forest to kill him when the night time came. When surrounded by them, the monk enquired what their purpose was. They replied it was to take his life.

He requested, “I cannot escape now, please wait one night. I want to meditate”. They said, “What if you escape?” “No, I will promise that I will not run away.” Saying thus, he took a nearby stone and hit both his legs with it. Both legs were broken then. “You are satisfied, I cannot escape as both legs are broken” At that time, he had neither paracetamol nor any pain-killer injection. He just had to bear the pains bravely.

They allowed him to meditate for a night. They surrounded him and fell asleep. He meditated the whole night.

We could imagine how terrible the injuries from both of the broken legs were. In a normal person who does not contemplate the painful feeling (*dukkha vedanā*),

paṭighānusaya will arise. Then, by wishing for sensual pleasure to escape from the pain, then *rāgānusaya* will arise.

However, that monk could contemplate the painful feeling. How could he manage it? First, he contemplated his morality. He recollected that ever since he became a monk, he never committed any offence and he had perfect pure morality. Taking his morality that he had cultivated as the object of meditation, joy (*pīti*) and happiness (*pāmojja*) arose and so he could temporarily put aside the pains in both of the broken legs.

Then, by controlling the pain by means of joy (*pīti*) and happiness (*pāmojja*), he changed over to practice of *Vipassanā* meditation. At dawn, he became an arahant. Then, he uttered such words:

“Having broken both legs,
I will give my guarantee to you,
I am ashamed to die with lust.
Having considered thus,
I practised *Vipassanā* seeing the truth as it really is.
When the dawn had come, I became an arahant.”

The reason for his breaking his legs by himself was that he was ashamed to die with lust (*sarāga-maraṇa*) as a worldling or common person (*puthujjana*). Whether he was killed or not was not mentioned in the text. Definitely to say, he had obtained the Noble *Dhamma*, and become an arahant.

So, a virtuous one can overcome *dukkha vedanā* experienced as a worldly person, so that *paṭighānusaya* will not take place.

Eaten By Tiger

Now, let's talk about another story. After having taken meditation instructions from the Buddha, thirty monks had discussion and made an agreement among themselves to meditate in a very deep forest. One day, when they were practising meditation, a tiger came and took away a monk. He did not make any noise to frighten the tiger when being carried away by it, so as not to disturb the other monks in meditation.

When the assembly of monks was made few days later, all the monks did not attend. Four or five monks were absent. When enquiring about their whereabouts of the missing monks, they could guess there were dangers around them. They decided that when facing some dangers, they had to inform each other; if caught by a tiger, they might shout out for help.

Next day, the tiger came again. The tiger liked eating human flesh, just as the people liked pork. It started to approach a monk, pounced upon him and then carried him away. He shouted, 'Tiger! Tiger!' When the other monks heard his cries, they came out from their meditation hut. Taking sticks and fire-torches, they started to follow and chased the tiger. The tiger, carrying the monk by his throat,

jumped over one hill and landed at the next hill. The monks could not follow any more. They assembled together and shouted to advise him. “Dear one, there is no way we can save you anymore. Please save yourself. This is the time to show your distinction as a monk!”

That monk kept his mind calm. The tiger bit him at his throat and he could not even move. But he did not die yet. When the tiger reached its place, it started to eat the monk starting with the legs. He meditated on the pain, without linking up with the idea of “I”, or “the tiger is eating my body”, and just contemplated the painful feelings arising in the body. It would be very difficult to do so, but he managed to do. Actually, Sri Lanka has no tiger but has elephants and leopards. India and Myanmar have tigers. This story may have taken place in India.

When the tiger bit at his ankles, he became a steam-enterer (*sotāpanna*); at his knees, he became a once-returner (*sakadāgāmi*), and at his thighs, he became a non-returner (*anāgāmi*). Before the tiger ate his heart, he became an arahant. He was a real hero.

Difference between a Worldling and a Noble One

In short, a real virtuous one, even though at the state of worldling, can control his mind and can meditate to win over the painful feeling until he attains the Noble *Dhamma*.

On the other hand, worldlings or unlearned people who cannot control their minds feel sorrow and grief when painful feeling arises. *Paṭighānusaya* has taken place in them. Then they look for sensuous pleasure and so *rāgānusaya* also takes place. *Avijjānusaya* is also inclusive because they do not know the escape route. These underlying tendencies (*anusaya*) happen again and again. He will have both types of suffering – bodily painful feeling (*kāyika dukkha*) and mental painful feeling (*cetasika dukkha*).

The noble ones are not like this. They can contemplate the painful feeling so that *paṭighānusaya* will not arise. They will not yearn for happiness in sensuous pleasure, so that *rāgānusaya* does not come. They also know the reality of feeling, so that *avijjānusaya* does not come. So, greed (*lobha*), aversion (*dosa*) as well as delusion (*moha*) or ignorance (*avijjā*) will not occur. We can say that noble persons (*ariya*) have successfully abandoned the greed, aversion and delusion, and they have escaped from all sufferings associated in the round of rebirths and deaths.

The Buddha preached the contemplation of feeling in the Discourse of Spike (*Salla-sutta*). This is a *Vipassanā* meditation that can lead one to *Nibbāna*. So dear virtuous audience, may you meditate the feeling, so that:

- i. The underlying tendency to lust (*rāgānusaya*) will not take place when *sukha vedanā* comes.
- ii. The underlying tendency to aversion

(*paṭighānusaya*) will not take place when painful or unpleasant feeling (*dukkha vedanā*) comes.

iii. The underlying tendency to ignorance (*avijjānusaya*) will not take place when the neutral feeling (*adukkhamasukha vedanā*) comes.

To abandon these underlying tendencies or procivilites called *anusayas*, you need to practise *Vipassanā* meditation. Then you can be free from all fetters (*saṃyojana*). All sufferings experienced in the rounds of existence will cease and you can attain the ultimate peace and happiness - *Nibbāna*. May you delight in these *Dhamma* talks and practise successfully your *Vipassanā* meditation.

Appendix

All the *Pāli* word and sentences are extracted from the *Chatṭha Saṅgāyana Tipiṭaka* Version 4.0 (CST4) provided by Vipassanā Research Institute.

¹ Majjhima-Nikāya, mūlapaṇṇāsapāḷi, 5. cūḷayamakavagga, 3. mahāvedallasutta (MN 43), paragraph 450

² Saṃyutta-nikāya, salāyatanavagga, 2. vedanāsaṃyutta, 2. rahogatavagga, 4. agārasutta (SN 36.14)

³ Saṃyutta-nikāya, khandhavagga, 1. khandhasaṃyutta, 8. khajjanīyavagga, 7. khajjanīyasutta (SN 22.79)

⁴ Majjhima-nikāya, mūlapaṇṇāsapāḷi, 5. cūḷayamakavagga, 4. cūḷavedallasutta (MN 44)

⁵ “Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā sukhaṃ sātaṃ vedayitaṃ — ayaṃ sukhā vedanā.”(cūḷavedallasutta, paragraph 465,PTS 1.303)

⁶ “Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātaṃ vedayitaṃ — ayaṃ dukkhā vedanā.”(cūḷavedallasutta, paragraph 465, PTS 1.303)

⁷ “Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā neva sātaṃ nāsātaṃ vedayitaṃ — ayaṃ adukkhamasukhā vedanā.”(cūḷavedallasutta, paragraph 465, PTS 1.303)

⁸ Vedayitaṃ ārammaṇarasānubhavaṇaṃ lakkhaṇaṃ etassāti vedayitalakkhaṇaṃ -

Visuddhimagga-mahāṭīkā 2, 14. khandhaniddesavaṇṇanā, viññāṇakkhandhakathāvaṇṇanā, para. 1, no 451, Myanmar 2.11⁹ “Sukhā kho, āvuso visākha, vedanā ṭhitisukhā vipariṇāmadukkhā; dukkhā vedanā ṭhitidukkhā vipariṇāmasukhā “ (cūḷavedallasutta, paragraph 465,PTS 1.303)

¹⁰“Sukhāya kho, āvuso visākha, vedanāya dukkhā vedanā paṭibhāgo”ti. “dukkhāya kho, āvuso visākha, vedanāya sukhā vedanā paṭibhāgo”ti. “adukkhāmasukhāya kho, āvuso visākha, vedanāya avijjā paṭibhāgo”ti. (Cūḷavedallasutta, para 466, PTS 1.305)

¹¹ Digha-nikāya, mahāvaggapāḷi, Mahāsatiṭṭhānasutta (sutta no 22, PTS 2.290)

¹³ Mahāsatiṭṭhānasutta (paragraph 380, PTS 2.299)

¹⁴ Ibid

¹⁵ Dukkhaṃ vā vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. (para 380)

¹⁶ adukkhāmasukhaṃ vā vedanaṃ vedayamāno ‘adukkhāmasukhaṃ vedanaṃ vedayāmī’ti pajānāti. (Ibid)

¹⁷ Mahāvaggaṭṭhakathā, 9. mahāsatiṭṭhānasuttavaṇṇanā, para 380 (PTS 3.773)

¹⁸ Ibid

¹⁹Digha-nikāya, mahāvaggapāḷi, 8. sakkapañhasutta (DN 21, PTS 2.264)

²⁰ Majjhima-nikāya, majjhimapāṇṇāsapāḷi, 3. paribbājakavagga, 4. dīghanakhasutta (MN 74, PTS 1.497)

²² “Yasmim, aggivessana, samaye sukhaṃ vedanaṃ vedeti, neva tasmim samaye dukkhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti” (Dīghanakhasutta, PTS 1.500)

²³ There are two references to this.

i.) Mūlapaṇṇāsa-tīkā, 1. Mūlapariyāyavagga, 3.

Dhammadāyādasuttavaṇṇanā, line 33 (Myanmar page 1.20)

ii.) Visuddhimagga-1 aṭṭhakathā, nidānādikathāvaṇṇanā, para. 18, commentary : line 3 (Myanmar page 1.11)

²⁴ Visuddhimagga 2, 21. paṭipadāññadassanavisuddhiniddeso, bhaṅgānupassanāññakathā, para. 15 (Myanmar page 2.27)

²⁵ Dīgha Nikāya, mahāvaggapāḷi, 9. mahāsatiṭṭhānasutta (sutta no 22, PTS 2.290)

²⁶ Saṃyutta-nikāya, Saḷāyatanavagga , 2. vedanāsaṃyutta , 3. aṭṭhasatariyāyavagga, 4. pubbasutta (SN 36.24), no. 272.

²⁷ ‘yaṃ kiñci vedayitaṃ taṃ dukkhasmi’n ti’ . as in these sutta.

i.) SN 4, 2. vedanāsaṃyutta, 2. rahogatavagga, 1. rahogatasutta (SN 36.11) (PTS 4.217)

ii.) SN-a 4, 2. vedanāsaṃyutta, 2. rahogatavagga, 1. rahogatasuttavaṇṇanā, para. 1 (PTS 3.79)

²⁸ Saṃyutta-nikāya , Saḷāyatanavagga , 2. vedanāsaṃyutta , 2. rahogatavagga, 1. rahogatasutta (SN 36.11), para 269 (PTS 4.217)

²⁹ Apadāna-aṭṭhakathā, therāpadānaṃ, 54. kaccāyanavagga, 2. vakkalītherāpadānavāṇṇanā (PTS 0.493)

³⁰ Khuddakapāṭhapāḷi, 5. maṅgalasutta (KN 1.5), (PTS 0.3)

³¹ Saṃyutta-nikāya, 2.vedanāsaṃyutta ,Saḷāyatanavagga , 2. rahogatavagga, 1. rahogatasutta (SN 36.11), para 259 (PTS 4.217)

³² Saṃyutta-nikāya , 2. vedanāsaṃyutta ,Saḷāyatanavagga, 2. rahogatavagga, 9. pañcakaṅgasutta (SN 36.19), para 267 (PTS 4.224)

³³ “Tisso kho, thapati, vedanā vuttā bhagavatā. sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā (Ibid)

³⁴ “Dve vedanā vuttā bhagavatā — sukhā vedanā, dukkhā vedanā. yāyaṃ, bhante, adukkhamasukhā vedanā, santasmiṃ esā paṇīte sukhe vuttā bhagavatā”ti.” (ibid)

³⁵ Saṃyutta-nikāya , [SN 4, 2.] vedanāsaṃyutta, 3. aṭṭhasatapariyāyavagga, 2. aṭṭhasatasutta (SN 36.22), para. 1 (PTS 4.232)

³⁶ “Katamā ca, bhikkhave, dve vedanā? kāyikā ca cetasikā ca” (Ibid)

³⁷ “Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā” (Ibid)

³⁸ “sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ” (Ibid)

³⁹ Saṃyutta-Nikāya, saḷāyatanavagga, 2. vedanāsaṃyutta , 2. rahogatavagga, 5. paṭhamaānandasutta (SN 36.15) (PTS 4.220)

⁴⁰ Saṃyutta-Nikāya, saḷāyatanavagga, 2. vedanāsaṃyutta, 2. rahogatavagga, 6. dutiyaānandasutta (SN 36.16) (PTS 4.221)

⁴¹ Saṃyutta-Nikāya, saḷāyatanavagga, 2. vedanāsaṃyutta n, 3. aṭṭhasatapariyāyavagga, 3. aññatarabhikkhusutta (SN 36.23) (PTS 4.233)

⁴² Saṃyutta-Nikāya, saḷāyatanavagga, 2. vedanāsaṃyutta n, 3. aṭṭhasatapariyāyavagga, 6. sambahulabhikkhusutta (SN 36.26) (PTS 4.235)

⁴³ This phrase exists in many discourses like nidānaṃsaṃyutta

⁴⁴ ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā

⁴⁵ “kilese mārento gacchatīti maggo’ti

(Saddanītipakaraṇaṃ Dhātumālā, 18. Curādigaṇaparidīpana, Gakārantadhātu) (Myanmar page 28)

also in Abhi-a I page 87, Abhi-a-II page 107 etc.

⁴⁶ U Hoke Sein’s Pāḷi-Myanmar : tad + aṅga (that portion, that aṅga)

⁴⁷ “imā vedanā’ti me, bhikkhave, pubbe ananusutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi (Saṃyutta-Nikāya, saḷāyatanavagga , 2.

vedanāsaṃyutta , 3. aṭṭhasatapariyāyavagga, 5. ñāṇasutta (SN 36.25) (PTS 4.234)

⁴⁸ Saṃyutta-Nikāya, saḷāyatanavagga, 2. vedanāsaṃyutta , 3.

aṭṭhasatapariyāyavagga, 7. paṭhamasamaṇabrāhmaṇasutta (SN 36.27) (PTS 4.235)

⁴⁹ Saṃyutta-Nikāya, saḷāyatanavagga , 2. vedanāsaṃyutta , 1. sagāthāvagga, 3. pahānasutta (SN 36.3) (PTS 4.206)

Saṃyutta-Nikāya, saḷāyatanavagga , 2. vedanāsaṃyutta , 1. sagāthāvagga, 6. sallasutta (SN 36.6) (PTS 4.208)

⁵⁰ “Anurūpaṃ kāraṇaṃ labhitvā uppajjanti ”exists in the below suttas:

1.) Majjhima-nikāya-ṭī 1, 5. Cūḷayamakavagga, 4.

Cūḷavedallasuttavaṇṇanā, para. 29, no. 465 (Myanmar page 2.28)

⁵¹ Saṃyutta-nikāya, Saḷāyatanavagga , 2. vedanāsaṃyutta , 1. sagāthāvagga, 7. paṭhamagelaññasutta (SN 36.7) (PTS 4.211)

⁵² i.)-Aṅguttara, Ekakanipāta-ṭīkā, 2.

Nīvaraṇappahānavaggavaṇṇanā, para. 10, no 14. (PTS 1.78)

ii.)-Visuddhimagga (dutiya bhāga),

14.khandhaniddesaṇṇanā, saṅkhārakkhandhakathā-vaṇṇanā, para. 44, no 488. (PTS 2.15)

⁵³ Abhidhammatthasaṅgaha, 9. Kammatṭhānapariccheda, Vipassanākammattṭhānaṃ, Visuddhibhedo, line 50 (Myanmar page 65)

⁵⁴ Majjhima Nikāya, mūlapaṇṇāsapāḷi, 3. opammavagga, 4. rathavinītasutta (MN 24) (PTS 1.146)

⁵⁵ Saṃyutta-nikāya, 2. vedanāsāmyutta Saḷāyatanavagga , 1. sagāthāvagga, 7. paṭhamagelaññasutta (SN 36.7) (PTS 4.211)

⁵⁶ Dīgha-nikāya, Mahāvaggapāḷi, 9. mahāsatiṭṭhānasutta (DN 22), para 374

⁵⁷ “idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ” (Dīgha-nikāya, mahāvaggapāḷi, 9. mahāsatiṭṭhānasutta (DN 22) PTS 2.96)

⁵⁸ “Tassa ce, bhikkhave, bhikkhuno evaṃ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati sukhā vedanā, so evaṃ pajānāti” — (Gelaññasutta)

⁵⁹ Gelaññasutta

⁶⁰ “So sukhañce vedanaṃ vedeti, viśāmyutto naṃ vedeti; “

(from uparipaṇṇāsapāḷi, 4. vibhaṅgavagga , 10.

dhātuvibhaṅgasutta (MN 140) PTS 3.245)

“viśāmyutto naṃ vedetīti”

from uparipaṇṇāsa-aṭṭhakathā, 4. vibhaṅgavagga , 10.

dhātuvibhaṅgasuttavaṇṇanā (PTS 5.58)

⁶¹ Aṅguttara-nikāya, catukkanipāṭapāḷi, 1. paṭhamapaṇṇāsaka, 5. rohitassavagga , 5. rohitassasutta (AN 4.45) (PTS 2.48)

⁶² Majjhimaṇṇāsapāḷi, 1. gahapativagga, 9.

bahuvedanīyasutta (MN 59) (PTS 1.396)

⁶³ Dhammapadapāḷi, 15. sukhavagga (KN 2.15) , line 204 (PTS 0.31)

⁶⁴ Navakanipātapāḷi, 1. paṭhamapaṇṇāsaka, 4. mahāvagga, 3. nibbānasukhasutta (AN 9.34) (PTS 4.415)

⁶⁵ Mūlapaṇṇāsapāḷi, 5. cūḷayamakavagga, 4. cūḷavedallasutta (MN 44), para 465 (PTS 1.304)

⁶⁶ Mūlapaṇṇāsa-aṭṭhakathā, (paṭhama bhāga), 1. mūlapariyāyavagga, 10. Satipaṭṭhānasuttavaṇṇanā,uddesavārahakathāvaṇṇanā (PTS 1.246)

⁶⁷ Saḷāyatanavagga, 2. vedanāsaṃyutta , 2. rahogatavagga, 1. rahogatasutta (SN 36.11) (PTS 4.217)

⁶⁸ Occurs in many suttas like nibbānasukhasutta (navakanipātapāḷi, 1. paṭhamapaṇṇāsaka, 4. mahāvagga, 3. nibbānasukhasutta (AN 9.34) (PTS 4.415)

⁶⁹ Saṃyutta-nikāya, Saḷāyatanavagga , 2. vedanāsaṃyutta, 1. sagāthāvagga, 5. daṭṭhabbasutta (SN 36.5) (PTS 4.207)

⁷⁰ Ibid (Daṭṭhabbasutta)

⁷¹ Ibid (Daṭṭhabbasutta)

⁷² Visuddhimagga (dutiya bhāga), 20.

maggāmaggañānadassanavisuddhiniddeso,

cattārisākārānupassanākathā, para 697 (Myanmar page 2.24)

⁷³ “Assutavā puthujjanoti ettha pana āgamādhigamābhāvā ñeyyo assutavā iti”

exists in

1) Mūlapaṇṇāsa-aṭṭhakathā, (paṭhama bhāga), 1.

mūlapariyāyavagga, 1. mūlapariyāyasuttavaṇṇanā, suttanikkhepavaṇṇanā (PTS 1.21)

2) Dhammasaṅgaṇī-aṭṭhakathā, 3. Nikkhepakaṇḍa, Tikanikkhepakathā, para 1007 (PTS 0.349)

⁷⁴ Mahāvaggaṭṭhakathā, 9. mahāsatiṭṭhānasuttavaṇṇanā,
uddesavāraṭṭhakathāvaṇṇanā (PTS 3.747)

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